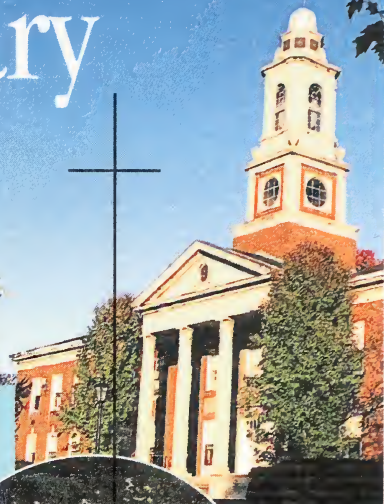


Pittsburgh Theological Seminary


CATALOG 1999 • 2001

ARCHIVES
BV
4070
.P52
1999-
2001





CLIFFORD E. BARBOUR
LIBRARY



Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

Pittsburgh Theological Seminary

CATALOG 1999–2001

616 North Highland Avenue
Pittsburgh, Pennsylvania 15206-2596

1-412-362-5610

1-412-363-3260 fax

ADMISSIONS: 1-800-451-4194

www.pts.edu

ARCHIVES

BV

4070

.P52

1999-2001

Contents

Mission Statement 5

Calendar 6

Seminary History 8

Academic Programs 9

Master of Divinity Program 10

Master of Arts Program 18

Master of Arts with Religious Education Emphasis 19

Master of Sacred Theology Program 20

Doctor of Ministry Program 21

Doctor of Philosophy Program 22

Dual Degree Programs 22

Cooperative Arrangements 26

Metro-Urban Institute 28

Faith and Health Concentration 33

Special Events and Lectureships 35

Continuing Education 36

Spiritual Formation Certificate 38

Center for Business, Religion and Professions 38

Periodical 39

Course Descriptions 41

Studies in Biblical Languages 43

Studies in Bible 46

Studies in Church History 55

Studies in Systematic Theology 61

Studies in the Philosophy of Religion 67

Studies in Church and Ministry 69

Advanced Seminars for the Master of Sacred Theology 97

Doctor of Ministry Focuses and Courses 99

Seminary Life 109

Pittsburgh 110

The Campus 111

Housing 113

Information for Parents 115

Students and Student Life 115
 Distinguished Pastor-in-Residence 117
 Policies 118

Finances 121

Tuition and Fees 122
 Financing Your Seminary Education 124
 Scholarships 128
 Awards, Fellowships, Scholarships and Prizes 130

Admissions 135

Master of Divinity and Master of Arts 136
 Dual Degree Programs 137
 Transfer Students 137
 Special Students 137
 International Students 138
 Master of Sacred Theology 139
 Residency Requirement 139
 Faculty Advisory System 139
 Doctor of Ministry 139
 Academic Regulations 140
 Types of Courses 142
 Course Adjustments 143

Personnel 145

Faculty 146
 Administrative Officers 153
 Administrators 153
 Staff 154
 Field Education Supervisors 156
 Board of Directors 159
 Award Recipients 162

Directions 164
 Accreditation 165
 Index 166

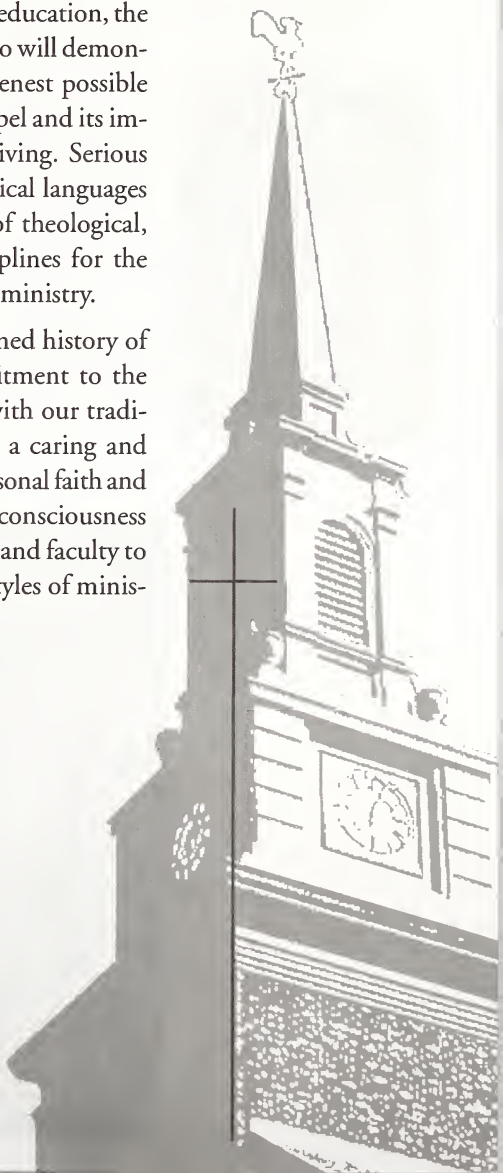




Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (USA). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the study of biblical languages and exposition and to the teaching of theological, historical, ethical and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service and to encourage students and faculty to relate their studies to the numerous styles of ministry emerging today.



Calendar

1999-2000 TERM ONE

Orientation	Sept. 1-3
First Day of Classes	Sept. 7
Last Day of Classes	Nov. 15
Reading and Examination Period	Nov. 16-19

1999-2000 TERM TWO

First Day of Classes	Nov. 29
Christmas Break	Dec. 20-31
Classes Resume	Jan. 3
Last Day of Classes	Feb. 21
Reading and Examination Period	Feb. 22-25

1999-2000 TERM THREE

First Day of Classes	Mar. 6
Easter Break	Apr. 20-24
Last Day of Classes	May 16
Reading and Examination Period	May 17-19
204th Commencement	May 23



2000–2001 TERM ONE

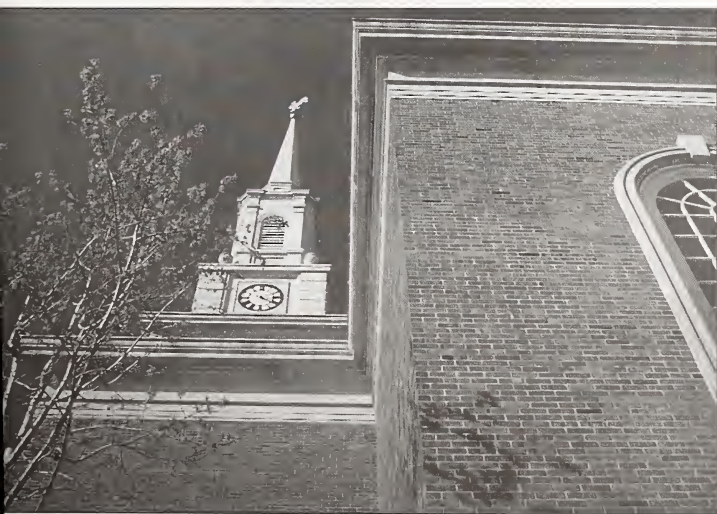
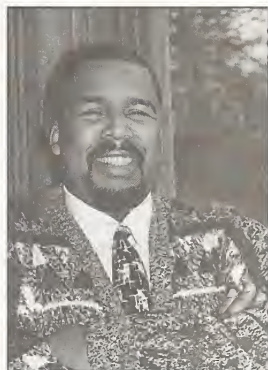
Orientation	Aug. 30–Sept. 1
First Day of Classes	Sept. 5
Last Day of Classes	Nov. 13
Reading and Examination Period	Nov. 14–17

2000–2001 TERM TWO

First Day of Classes	Nov. 27
Christmas Break	Dec. 18–Jan. 1
Classes Resume	Jan. 2
Last Day of Classes	Feb. 20
Reading and Examination Period	Feb. 21–23

2000–2001 TERM THREE

First Day of Classes	Mar. 5
Easter Break	Apr. 12–16
Last Day of Classes	May 14
Reading and Examination Period	May 15–18
205th Commencement	May 22



Seminary History

Pittsburgh Theological Seminary was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of The Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries. The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent on a supply of ministers sent out from Scotland. The Reverend John Anderson, D. D., was elected as the first teacher of divinity and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary and later to Missouri.

It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

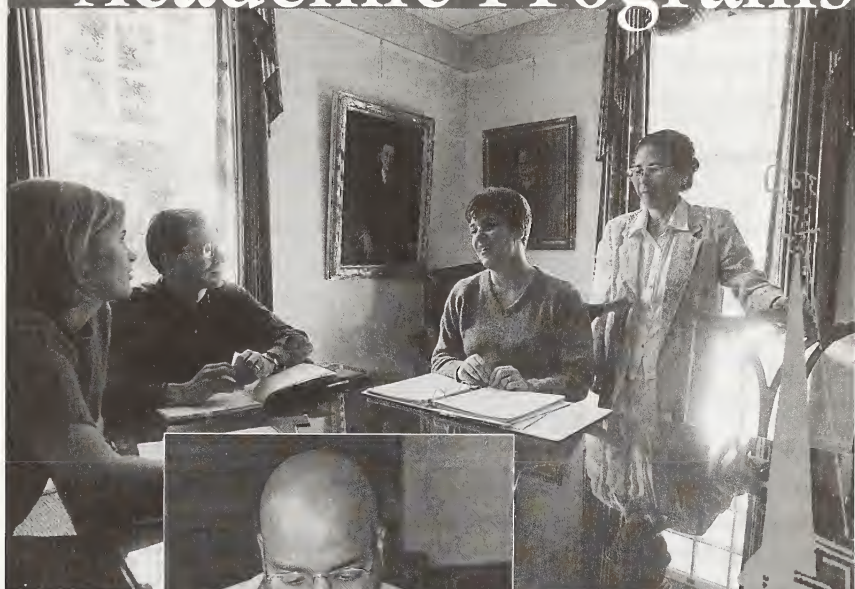
The second branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pennsylvania.

From these, in 1825, the General Assembly of the Presbyterian Church in the United States of America created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a ministry for the rapidly opening frontier territories along the Ohio River.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.



Academic Programs



The Master of Divinity Program (M.Div.)

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus, the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity degree are outlined in the section on Admissions (see page 135.)

One hundred and eleven (111) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student pastors and persons employed full-time are encouraged to spread their degree work over four academic years. Students are expected to complete the M.Div. degree within six years following matriculation.

One Biblical Language is required for graduation with the Master of Divinity degree. Some denominations, including Presbyterian Church (U.S.A.), require a year of each language. In preparing for Christian ministry, the development of a broad spectrum of knowledge along with a competence in basic pastoral abilities is required. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

- The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds and traditions of the church.
- The ability to think theologically through familiarity with methods and content of Christian thought.
- The ability to communicate clearly through preaching, teaching, and writing, and to provide leadership and counsel in the service of the church.
- The ability to understand in theological terms the sociological, ideological and political aspects of the cultures in which the church ministers.
- The ability to practice ministry in an appropriate professional style.

The Master of Divinity Curriculum

THREE-YEAR OUTLINE

TERM I	TERM II	TERM III
JUNIOR		
Spiritual Formation	Biblical Introduction ¹	Introduction to
Biblical Introduction ¹	(OT02 or NT02)	Systematic Theology ²
(OT01 or NT01)	Historical Studies II	Historical Studies III
Historical Studies I	Language	Exegesis
Language	Elective	Elective

MIDDLER

Pastoral Studies I: Education*	Pastoral Studies II: Pastoral Care**	Pastoral Studies III: Homiletics
Introduction to Ethics ³	Christology	Church and Society:
Elective (Language)	Elective (Language)	Local
Elective	Elective	Elective (Exegesis)
Theological Reflection on Ministry ⁴	Theological Reflection on Ministry ⁴	Elective
		Theological Reflection on Ministry ⁴

*Offered Term II 1999–2000 **Offered Term I 1999–2000

SENIOR

Church and Society: Global	Missiology+	Biblical Theology
Church and Sacraments	Elective	Elective
Elective	Elective	Elective
Elective	Elective	Elective

+ Offered Term III 1999–2000

¹ Students must take one Biblical Introduction in each Testament.

² Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.

³ Required elective in ethics must be taken after completion of Introduction to Ethics.

⁴ Required course carrying one credit hour for each term.

The Master of Divinity Curriculum

FOUR-YEAR OUTLINE

TERM I	TERM II	TERM III
JUNIOR		
Spiritual Formation Historical Studies I Language	Biblical Introduction ¹ (OT02 or NT02) Historical Studies II Language	Introduction to Systematic Theology ² Historical Studies III Exegesis

MIDDLER I		
Pastoral Studies I: Education* Biblical Introduction ¹ (OT01 or NT01) Introduction to Ethics ³ Theological Reflection on Ministry ⁴	Pastoral Studies II: Pastoral Care** Christology Elective Theological Reflection on Ministry ⁴	Pastoral Studies III: Homiletics Church and Society: Local Elective Theological Reflection on Ministry ⁴
<i>*Offered Term II 1999–2000</i>		<i>**Offered Term I 1999–2000</i>

MIDDLER II		
Church and Sacraments Elective (Language) Elective	Elective Elective (Language) Elective	Biblical Theology Elective (Exegesis) Elective

SENIOR		
Church and Society: Global Elective Elective	Missiology+ Elective Elective	Elective Elective Elective
<i>+ Offered Term III 1999–2000</i>		

¹ Students must take one Biblical Introduction in each Testament.

² Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.

³ Required elective in ethics must be taken after completion of Introduction to Ethics.

⁴ Required course carrying one credit hour for each term.

Master of Divinity Regulations

EQUIVALENCY EXAMINATIONS

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

ENGLISH BIBLE EXAMINATION

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

FIELD EDUCATION REQUIREMENT

Field education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of experienced field supervisors.

Master of Divinity students must complete one year of supervised field education in a setting approved by the Director of Field Education. This requirement is normally fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses so that students can use their field placements as laboratory settings for specific assignments in those courses. During this year students are also required to participate in a weekly seminar for theological reflection on their experiences, under the guidance of a member of the faculty.

The Field Education Program is designed to help students gain acquaintance with a wide variety of ministerial activities, skill in selected tasks, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry and theological perspective upon the various aspects of the practice of ministry.

A detailed learning agreement, developed by each student in conjunction with his or her field supervisor, coordinates these educational objectives

with the needs of the church or agency to be served and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the Director of Field Education. This information is shared with the student's sponsoring judicatory only when confidentiality is assured.

Students in the Field Education Program are expected to give approximately ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

COURSE LOAD

Student pastors and persons employed full-time are ordinarily required by the Seminary to extend their program to more than three years, taking no more than nine credits per term instead of the normal twelve, to compensate for the amount of time required by their other work. An example of the four-year sequence of courses is listed on page 12.

INTERNSHIPS

Internships in a wide variety of settings are available. Summer internships include pastorates, youth assistantships and placements in summer camps, parks and secular agencies.

Full-time internships of nine to fifteen months duration in congregations or specialized settings also provide excellent learning opportunities and can be taken for credit to fulfill the field education requirement. Such internships, usually taken between the middler and senior years, are required by some denominations. Opportunities are kept on file in the Field Education Office.

OTHER FIELD EXPERIENCES

Supervised field education, usually scheduled in the middler year, is possible in the junior and senior years as well. Students may continue in the same placement for a second year if they are assigned new and more responsible

tasks. Occasional preaching under the auspices of the Preaching Association is also available. Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

UNITED METHODIST STUDIES

Candidates for full Conference membership and ordination as elders in the United Methodist Church must complete courses dealing specifically with United Methodism, which include three credit hours each in history, doctrine and polity (*Book of Discipline of The United Methodist Church*, 1996, pars. 315 and 326). Pittsburgh Theological Seminary offers the following courses to meet this requirement: CH42 History of Methodism, TH49 United Methodist Doctrine and AD29 United Methodist Polity. These courses are certified by the Division of Ordained Ministry, Board of Higher Education and Ministry, The United Methodist Church. Several elective courses also enhance United Methodist studies.

THESIS OPTION

At the completion of sixty hours of course work, a student with a cumulative grade point average of at least 3.5 can petition the Dean to be admitted to the Thesis Option, using the Thesis Option Petition Form available in the Dean's Office. Admission to the Thesis Option is by vote of the faculty upon recommendation by the Dean. The Dean negotiates the assignment of members of the faculty as advisers. Once admitted to the Thesis Option, a student registers for three consecutive terms totaling nine credit hours for Thesis Research. A pass (P) will be entered for the first two terms and then retroactively changed upon completion of the thesis in Term III to the letter grade to be received for the entire course of work.

PLACEMENT FOR GRADUATING SENIORS

The Placement Office exists to assist graduating seniors in locating appropriate situations of service in ministry. Senior Seminars on dossier writing, interview skills, and candidacy requirements are held, culminating in an early spring Face-to-Face event during which Presbyterian seniors interview with Pastor Nominating Committees. The Placement Office also distributes seniors' Personal Information Forms (Part I) to all presbyteries in the denomination. The Placement Resource Center houses an inventory of Church

Information Forms, Opportunity Lists and audio-visual equipment for sermon critique and distribution to interested committees. The Placement Office also coordinates visits to the Seminary by church officials, pastors and Pastor Nominating Committees through the year. Contacts for students of other denominations are made according to their particular needs. When possible, the Seminary also assists alumnae/i who are seeking new challenges in ministry.

Evening Program

The Master of Divinity and Master of Arts degrees can be obtained through an alternative evening program. The program is designed for students who must maintain their full-time employment while pursuing a seminary education. This would include persons presently in non-church-related work who are intending to pursue a Church vocation as well as those pastors and educators presently serving churches, but who have not earned a seminary degree. The program might also be used by active church members who are interested in serious theological study, but do not intend to pursue a church vocation.

The alternative evening program assumes that students will take two three-credit classes per term (eighteen credits per year) rather than the regular four classes per term. Master of Divinity students can complete their required classes in four years and then move on to two years of electives, graduating at the end of six years with the 111 hours required for the degree. Master of Arts students can likewise take two three-credit classes per term and complete the seventy-two hours required for that degree in four years rather than the usual two.

All classes, evening and day, are available to all students. Persons who begin the evening program and later decide to move to the day program are welcome to do so. Evening students who determine that they can handle more than two courses per term are encouraged to do so.

Proposed Evening Program

TERM I

1999-2000

Spiritual Formation
Historical Studies I*

TERM II

Biblical Introduction*³
(OT02 or NT02)
Historical Studies II*

TERM III

Introduction to
Systematic Theology*⁴
Historical Studies III*

2000-2001

Greek
Biblical Introduction*³
(OT01 or NT01)

Greek
Christology*

Greek Exegesis
Church and Society:
Local

2001-2002 / TENTATIVE

Pastoral Studies I:
Education
Introduction to Ethics*¹
Theological Reflection
on Ministry²

Pastoral Studies II:
Pastoral Care
Church and Society:
Global
Theological Reflection
on Ministry²

Pastoral Studies III:
Homiletics
Biblical Theology
Theological Reflection
on Ministry²

2002-2003 / TENTATIVE

Hebrew
Church and Sacraments*

Hebrew
Missiology

Hebrew Exegesis
Elective

* *Master of Arts degree requirements. One Ethics Elective is also required.*

¹ *Students are required to take an elective in Ethics after completion of Introduction to Ethics.*

² *Students will register for these additional credits (one hour per term) during the academic year they are engaged in field education.*

³ *Students must take one Biblical Introduction to each Testament.*

⁴ *Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.*

The Master of Arts Program (M.A.)

The Master of Arts degree is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the Master of Divinity program. The goals of this course of studies include:

1. Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
2. Enabling students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis.
3. Affording specialized work in the field of Christian Education (see Religious Education Emphasis).

Seventy-two term hours of studies are required for the degree. Thirty hours are to be distributed as follows:

Bible	Nine hours	OT01 or OT02 and NT01 or NT02; and one elective.
History	Six hours	CH01 or CH02 or CH03.
Theology	Six hours	TH01 and TH02 or TH03.
Ethics	Six hours	ET01 and one elective.
Sociology of Religion	Three hours	

Note: Up to twelve hours may be taken through other schools in the Pittsburgh Council on Higher Education (see page 26).

Normally, two years of full-time academic work are needed to complete the program. Students are expected to complete the Master of Arts degree within four years following matriculation. There is a five-year statute of limitations. Master of Arts candidates may apply for transfer to the Master of Divinity program at any time prior to the awarding of the Master of Arts degree, but once the degree has been awarded, courses credited toward the Master of Arts may no longer be used for the Master of Divinity.

All candidates are required to write a Master of Arts thesis, which will normally be between eighty and one hundred pages in length. Up to six hours of credit may be received for Independent Study done as research for this project under the direction of the thesis adviser, who must be a member or adjunct of the faculty. It is the responsibility of the candidate, with the assistance of

the Director of Master of Arts Studies, to select an appropriate adviser, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, since the thesis will be due at the end of Term II of the graduation year.

RELIGIOUS EDUCATION EMPHASIS

A special track which emphasizes religious education is available for Master of Arts candidates who wish to prepare for educational ministries. Their course of study should reflect the balance of studies described above. Some work can be taken at the School of Education of the University of Pittsburgh. Choice of such courses will be made in consultation with the Education faculty of the Seminary. The Master of Arts thesis is required as above and will be completed with an adviser approved by the Education faculty of the Seminary. At least six but no more than nine term hours must be taken in supervised field education.

Arrangements for such work will be made in consultation with the Director of Field Education and the Director of Master of Arts Studies, and credit will be granted as Independent Study courses taken with the Education faculty.



The Master of Sacred Theology Program (S. T.M.)

Studies leading to the Master of Sacred Theology degree are designed to provide an opportunity for continued academic work beyond the Master of Divinity degree. The degree has a twofold purpose: continuing or returning students may (1) specialize in a particular area of interest, or (2) develop a more informed and relevant approach to Christian service.

Admission to the Master of Sacred Theology program is predicated on holding a Master of Divinity degree or its equivalent.

A candidate for the Master of Sacred Theology degree must complete the equivalent of at least thirty-six credit hours of graduate studies beyond the Master of Divinity degree. Students are expected to complete the Master of Sacred Theology degree within three years following matriculation.

- A thesis of at least one hundred pages (approx. 25,000 words) in the selected field of study is required. The format will follow the standards set in Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. In some cases a project may be substituted for the thesis. International students for whom English is a foreign language may request permission to write the thesis in their native tongue.
- Nine hours of course work must be taken in advanced seminars designed for post-Master of Divinity students (see section on Course Descriptions, page 97).
- Nine hours will be devoted to the completion of the thesis or project.
- The remaining eighteen hours are elective courses and should be concentrated in the selected field of study.
- Up to twelve hours of the elective courses may be taken at other accredited institutions with the adviser's approval.

It is the responsibility of the candidate, with the assistance of the Director of the Master of Sacred Theology program, to select an appropriate thesis adviser from the members of the faculty who shall agree to work closely with the candidate. A candidate may request a second reader, normally from the members of the faculty. In case of dispute concerning standards the Director will adjudicate.

Doctor of Ministry Program (D. Min.)

PURPOSE

Developing competency in ministry is a process in which clergy are engaged throughout their lives. The Doctor of Ministry degree is designed to facilitate this process through systematic and disciplined study that will lead to a demonstrably higher level of competence in integrating all aspects of ministry. The program utilizes ministry-related studies, papers, projects and other assignments to improve proficiency in such areas as:

1. Defining and analyzing complex situations in ministry to understand the various factors involved and to identify opportunities for effective service.
2. Organizing insights from biblical studies, theology and the social sciences to address issues involved in one's ministry.
3. Taking responsible action with a deeper grasp of homiletical, educational, counseling and administrative principles, enhanced by a biblical, historical and theological heritage.
4. Evaluating actions and their outcomes from a variety of perspectives.

FOUR FOCUSES

Doctor of Ministry candidates select one of the following tracks: Parish Focus, Reformed Focus, Pastoral Care Focus or the Eastern Christian Focus. Descriptions of the focuses and courses are found on pages 99–108.

All the focuses are designed so they may be completed in three academic years. Thirty credit hours of course work are required for graduation. In addition, a doctoral project valued at six credit hours must be completed. These projects are to arise out of a specific situation, issue or problem in the candidate's ministry and demonstrate the ability to integrate theological resources with the practice of ministry. All work must ordinarily be completed by the end of the fourth year after matriculation, unless an extension is granted by the Doctor of Ministry Committee.

ADMISSION

Admission requires a Master of Divinity degree or its equivalent. Other requirements and the application process are outlined on page 139.

COLLEGIALITY

Candidates who enroll in a focus during a particular term remain together for the required courses of the program. Other students are not usually added to the group. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program.

The Doctor of Philosophy Program (Ph.D.)

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and Phenomenology of Religion. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, Graduate Programs in the Faculty of Arts and Sciences.

Inquiries and applications for admission should be addressed to:

Director of Graduate Studies
Department of Religious Studies
University of Pittsburgh
2604 Cathedral of Learning
Pittsburgh, Pennsylvania 15260

The Master of Divinity/Master of Social Work

DUAL DEGREE PROGRAM

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity/Master of Social Work Dual Degree.

The dual effort enables students to receive both the Master of Divinity and the Master of Social Work in four years of post-baccalaureate study instead of the usual five. Nevertheless, the dual program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the dual degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work. Should a student elect to terminate the dual degree program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to:

Director of Admissions
Graduate School of Social Work
University of Pittsburgh
Pittsburgh, Pennsylvania 15260

The Master of Divinity/Master of Health Administration or Master of Public Health

DUAL DEGREE PROGRAM

This dual degree program with the Graduate School of Public Health at the University of Pittsburgh is designed to be completed in five years. It is part of a greatly increased interest in coordinated work in medicine and theology, and it provides for the need to have fully qualified experts who are able to combine the Christian ministry with the expanding fields of Health Administration and Public Health.

The program leads to two degrees, the Master of Divinity and either the

Master of Health Administration (M.H.A.) or the Master of Public Health (M.P.H.).

For further information write to:

Dean's Office
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh, Pennsylvania 15206-2596

The Master of Divinity/Juris Doctor

DUAL DEGREE PROGRAM

In 1983, the School of Law at Duquesne University and Pittsburgh Theological Seminary established a dual degree program leading to the Master of Divinity and Juris Doctor (J.D.) degrees.

In the Judaeo-Christian tradition the contact is very close between justice and law, and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the program are expected to work in a wide array of professional tasks, such as law firms which specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry, neither the School of Law nor the Seminary can surrender any of their required courses. However, while separate completion of both degrees would normally take six years, the dual program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed nineteen in the day division and fifteen in the evening division for some Seminary courses; the Seminary may award elective credits for courses taken at the School of Law of up to eighteen hours. The faculties have drawn up a list of courses which are agreed upon to be credited by the other institution. This list is available upon request.

Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other.

Inquiries about the School of Law at Duquesne University should be sent to:

Director of Admissions
School of Law
Duquesne University
Pittsburgh, Pennsylvania 15282

The Master of Divinity/Master of Science (Public Policy and Management)

DUAL DEGREE PROGRAM

The School of Urban and Public Affairs (SUPA) at Carnegie Mellon University and Pittsburgh Theological Seminary began in 1983 offering a dual degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Policy and Management (M.S.).

Through the recognition by each institution of work performed in the other institution for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public Policy and Management is increasingly required for the practice of ministry at all levels. The dual degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise.

Inquiries concerning the SUPA part of the program should be directed to:

The Dean

H. John Heinz III School of Public Policy and Management

Carnegie Mellon University

Pittsburgh, Pennsylvania 15213

The Master of Arts (Religious Education)/ Church Music

DUAL DEGREE PROGRAM

Pittsburgh Theological Seminary and The School of Music at Duquesne University established a dual program in Religious Education and Church Music in 1983. The program culminates in an Master of Arts degree in Religious Education and Church Music which is awarded by Pittsburgh Theological Seminary.

The program can be completed in three years. Admissions are to be determined by each participating institution separately; admission into one institution does not guarantee admission by the other institution.

The curriculum is designed to prepare qualified persons to minister to local parishes both musically and educationally. A combination of these forms of ministry is often found to be desirable and practical.

Inquiries concerning the School of Music should be addressed to:

Director of Graduate Studies
School of Music
Duquesne University
Pittsburgh, Pennsylvania 15282

Cooperative Arrangements

CROSS REGISTRATION AMONG PRESBYTERIAN CHURCH (U.S.A.) THEOLOGICAL INSTITUTIONS

Presbyterian Church (U.S.A.) students enrolled in a master's degree program at Pittsburgh Theological Seminary may register for most courses offered at any of the other theological institutions of the Presbyterian Church (U.S.A.) through the Registrar's Office at Pittsburgh Theological Seminary. Information about cross-registration policy is available from the Registrar.

PITTSBURGH COUNCIL ON HIGHER EDUCATION

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include Carlow College, Carnegie Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand education opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level, and by initiating programs in specialized areas.

THE AMERICAN SCHOOLS OF ORIENTAL RESEARCH

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq and they

maintain schools in Jerusalem, Amman, and Baghdad. Since 1924 Pittsburgh Seminary has been an active participant in numerous field projects in cooperation with the American Schools of Oriental Research.

APPALACHIAN MINISTRIES EDUCATIONAL RESOURCE CENTER (AMERC)

Pittsburgh Theological Seminary is a member of the AMERC Consortium. AMERC provides specialized training for students preparing for ministry in churches in Appalachian and other mission settings, with particular attention to small town and rural congregations. Through its educational programs—two- or six-week summer courses and a two-week winter travel seminar, AMERC provides students with opportunities to learn about the Appalachian region, its people and history, its culture and religion, and its needs and issues for ministry. Students study models for ministry currently in use and those expected to be more effective in the future. During the summer course, in addition to a concentrated academic program, students may choose internships at field placement sites. On the winter travel seminar, the classes visit and study various types of Appalachian ministries.

ARSENAL FAMILY AND CHILDREN'S CENTER

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the disciplined observation of children and families. It thereby contributes to the education and training of students for the ministry and other service-related careers.

CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education brings theological students and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reaction from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team-process of helping persons, they develop skills in

interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

THE JEWISH CHAUTAUQUA SOCIETY

The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum which introduce our students to Jewish history, philosophy and theology. The courses are team-taught in cooperation between a resident rabbi and an Old Testament professor. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

THE NATIONAL CAPITAL SEMESTER FOR SEMINARIANS

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary in Washington, D.C. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.

Metro-Urban Institute

For over 200 years, Pittsburgh Theological Seminary has been preparing leaders for Christian ministry. In 1991, the Seminary initiated a new program especially designed to help churches address growing concerns related to urban living as society approaches the twenty-first century: the Metro-Urban Institute.

The Institute has become an important resource for those seeking “the welfare of the city” (Jeremiah 29:7) whether or not they actually live in urban areas. The purpose of the Metro-Urban Institute is to provide Christian leaders with educational opportunities concerning ministries of service and advo-

cacy in the metro-urban setting. The contexts of these opportunities are structured so that they involve both experiential and theoretical learning. An ecumenical network of churches and community groups conducting various types of ministry throughout Greater Pittsburgh provides collaborative resources to the educational program of the Institute.

A combination of course work, seminars, field education, and internship opportunities, along with a series of special events, all related to the urban environment, form the educational approach embodied in Institute programming. The Metro-Urban Institute recognizes the importance of multicultural as well as ecumenical cooperation in enhancing the effectiveness of the Gospel of Jesus Christ in the inner city. Through the Institute, the facilities of the seminary are made available to churches, community agencies, and denominational representatives interested in ecumenical cooperation and educational activities that address urban issues.

While Pittsburgh Seminary is a graduate school which offers degrees beyond college level work exclusively, the educational challenge of the urban religious community is such that the Metro-Urban Institute provides for non-traditional study opportunities. Completion of undergraduate education, therefore, is not a prerequisite for certain Metro-Urban workshops which are open to the public. Admission to master's level programs requires a bachelor's degree or its equivalent from a college or other undergraduate institution. The Metro-Urban Institute's Linkage Education Program is designed for pastors or those entering vocational ministry whose college work is incomplete. Linkage education allows students to arrange completion of undergraduate work at another institution while they participate in special seminars on urban ministry. Also, a series of workshops leading to a Certificate in Urban Ministry has been designed for persons who are not interested in formal graduate work, but who are desirous of enhancing their ability to do effective ministry. The Urban Intensive Weekend Program provides opportunity for study at the graduate, college, or certificate level.

Institute programs are designed to equip both laypersons and clergy with practical tools of urban ministry. Some activities are scheduled throughout various sections of the city so that students are actually involved in congregational or community events in a cross section of urban neighborhood settings.

GRADUATE PROGRAMS IN CONJUNCTION WITH THE METRO-URBAN INSTITUTE

Studies leading toward the Master of Divinity or Master of Arts degree are structured to equip Christian leaders (clergy and/or laypersons) with tools of

ministry for involvement in the multicultural atmosphere of the inner city and surrounding areas. Completion of the bachelor's degree from an accredited college or university is required for admission.

GRADUATE CERTIFICATE IN URBAN MINISTRY AND URBAN-FOCUS GRADUATE STUDENTS

A Graduate Certificate in Urban Ministry may be granted to students in both the M.Div. or the M.A. degree programs. Students seeking the Graduate Certificate in Urban Ministry (or urban-focus graduate students) must: (a) Attain eighteen hours of course work related to urban ministry (including Church and Society: Local, and Church and Society: Global). A grade of B or better must be earned in each course of the urban focus; (b) Complete two years of field placement or internship in an approved urban placement context; (c) Participate in urban theological reflections seminars with an urban ministry mentor for at least one year; and (d) maintain a 2.5 or above overall GPA.

FIELD EDUCATION PLACEMENTS

One year of field placement is required for the Master of Divinity degree in the general program. In urban ministry, however, students are encouraged to participate in two years of field placement due to the pressing demands of urban-focus ministry. Each field placement site has a professional employee who works with the Seminary in developing the placement and providing supervision.

URBAN INTERNSHIP PLACEMENTS

This arrangement provides supervised experiential learning opportunities for master's level students upon acceptance into the Seminary. Students work in an urban context with a church or agency associated with the MUI Collaborative for an academic year (or greater portion thereof).

URBAN MINISTRY MENTORS AND URBAN THEOLOGICAL REFLECTION SEMINARS

Occasionally, the press of social, economic, and spiritual challenges converging with the urban context poses challenges for seminarians that are experientially different from those facing students in other arenas of ministry. Urban-focused graduate students are assigned, therefore, to ministry mentors who seek to assist students in reflecting on both theoretical and practical challenges in ministry related to urban theological education. Ministry mentors are ordained clergy outside the academic setting who are serving in various capacities within the urban context (pastors, chaplains, educators,



community agency personnel, etc.). Mentors meet with a team of up to ten students at least once per term for Urban Theological Reflection Seminars.

THEOLOGICAL REFLECTION SEMINARS

Students are encouraged to clarify why urban ministry is important and how matriculation in a program of theological education strengthens them for this ministry. Discussion of their sense of call, talents in this arena of Christian witness, and the meaning of the academic setting for urban ministry are part of these discussions with mentors. Individual students may have additional contacts with the mentor during any given term.

CHRISTIAN LEADERSHIP CERTIFICATE

This is a non-academic program and is open to the public without regard to educational credentials beyond high school. Designed for persons interested in Christian leadership in the local congregation or community ministry, this program provides instruction that will expand one's knowledge of scripturally informed urban ministry. This is a two-year series of biblically oriented seminars with urban ministry as their primary focus. Emphasis is on assisting students to develop a working knowledge of scripture, practical ministry, Christian education, church-based community organizing, and evangelism strategies. Students participate in seminars meeting once a week.

Each student must also participate in 180 hours of community volunteer service during their two years of study to receive eighteen CLC credit hours in addition to the eighteen CLC credit hours earned for seminar study. Upon completion of the thirty-six CLC credit hours, a Christian Leadership Certificate may be granted.

Seminars are not open for audit. Financial aid is available.

LINKAGE EDUCATION PROGRAM

Because the Seminary offers graduate credits only, students may apply for undergraduate academic credit for any Christian Leadership Seminar through an undergraduate institution (such as Geneva College). To do so, students are required to complete assigned readings (approximately 300 pages) and receive a satisfactory grade on the seminar competency exam or qualifying project. Up to nine academic credits may be earned from CLC seminars in any academic year for students enrolling in all seminars. Students working in CLC seminars for academic credit are referred to as Linkage Education Students. Linkage Education opportunities are especially designed for active pastors or laypersons who have not completed undergraduate education and desire to further their formal academic preparation. Fees for credit are paid to the institution awarding the credit. For more information on linkage with Geneva College, contact the program coordinator at 412-441-0900.

BACHELOR OF ARTS IN COMMUNITY MINISTRY DEGREE

This program is for persons who desire to complete their undergraduate academic preparation. Support services are provided to assist in arranging completion of college education through the Degree Completion Program of Geneva College located on the Pittsburgh Theological Seminary campus. This is an eighteen-month program for persons who have at least two years of transferable college credit with five–seven years of post-high school work experience. It is especially designed for those interested in Community Ministry and considering enrolling in the Seminary's graduate program of theological studies. For complete details of the Degree Completion Program, contact the program coordinator at 412-441-0900.

URBAN INTENSIVE WEEKEND SEMINARS

The Black Church and Community Program is a separate component of the MUI which focuses exclusively on assisting African-American congregations to engage in community ministry. These experiences are open to the public and take place once during each of the academic terms. The seminars are

offered at three different levels of participation: graduate credit, continuing education credit, and undergraduate credit. The program is interdisciplinary and offers information intended to address issues and offer information on ways African-American and other inner-city churches can more effectively provide social outreach to their surrounding communities.

Faith and Health Concentration

In response to the growing need to address faith and health concerns, Pittsburgh Theological Seminary has developed important linkages nationally with the Carter Center in Atlanta and with the Office of Health Ministries of the Presbyterian Church (U.S.A.). Pittsburgh Seminary was named by the Carter Center to be one of five Faith and Health Consortium sites that promote curriculum development that includes interdisciplinary educational ventures, continuing education for religious and health leaders and research of best practices in faith and health programs where academic and community leaders collaborate toward the goal of perpetuating healthy communities. The Pittsburgh Area Consortium of Faith and Health, PACFAH, is composed of leaders from congregations, community centers, and area universities and colleges of the health sciences who have articulated their mission and goals for future collaborations in the area of faith and health. PACFAH provides an incredible network of mentors and practicum possibilities for seminary students interested in exploring faith and health concerns in a variety of congregational, medical, and community health settings.

Through the Office of Health Ministries of the Presbyterian Church (U.S.A.), students have access to another national network of people who work with faith based health-care ministries and to well-developed resource materials that are available for congregational use. Pittsburgh Seminary faculty and staff have been active participants in the Theological Education and Health Ministries Conferences sponsored by the PC(U.S.A.) since 1996.

There is a growing concern for faith and health issues within Pittsburgh Seminary's curriculum. Professors committed to both faith and health, theology and science, clinical and pastoral practice, and congregational health ministries are shaping and sensitizing students to important dimensions in the understanding of the relationships between faith and health in their respective disciplines. Pittsburgh Seminary has offered a number of courses that interface faith and health, such as: Embodied Theology; Science and the Soul; Illness and Sin—Health and Salvation; Addiction and Shame—Grace and Healing; Aging Creatively Today; Crisis Intervention with Young

Children; Loss, Grief and Transformation. New courses are being developed as well, such as Theology of Death, and Death: Clinical and Pastoral Perspectives, which are being co-taught with physicians from the University of Pittsburgh Medical Center who will provide internships for both the medical and seminary students geared toward deepening theological, clinical, and pastoral perspectives on end of life issues.

In addition, Pittsburgh Seminary has an active committee invested in the faith and health concerns of the Seminary community. This committee, composed of members of the administration, staff, faculty, and student body, is focusing upon a systemic exploration of how seminary life may contribute more fully to promoting the integration of body, mind, and spirit for long term ministry. A variety of forums, seminars, and activities are sponsored throughout the year.

The burgeoning interest in faith and health as well as the increasing numbers of persons without any or adequate health care benefits make this area of study one that places health care ministries clearly within the mission of the Church.

CERTIFICATE PROGRAM IN PASTORAL PUBLIC HEALTH PRACTICE

This certificate program is designed for professionals in health care ministry or pastoral roles, clergy, lay leaders, and those interested in providing services to health care institutions, the community and churches. Students participating in this program must be currently admitted to a graduate degree program at Pittsburgh Theological Seminary. The program is held at the Graduate School of Public Health at the University of Pittsburgh's Department of Health Services Administration, Division of Behavioral and Community Health Sciences. Based on the belief that social, physical and mental well-being and spiritual health are mutually enhancing, this certificate program will help students to gain the knowledge and tools to nurture this integration in the communities they serve. Theological students may enroll for public health courses as early as the second half of their first year in the M.Div. program. Applicants must submit an application to the Graduate School of Public Health. Admissions requirements include a graduate degree or bachelor's degree in a discipline related by study or experience to Public Health, an undergraduate QPA of at least 3.0 of 4.0, nationally competitive GRE scores, at least three credits of college level biology and at least three credits of college level algebra completed with a grade of C or higher, and at least six college credits in behavioral sciences, including a course in sociology or social psychology. The Certificate Program requires fifteen credits

of graduate level courses, at least twelve from the Graduate School of Public Health in the Division of Behavioral and Community Health Sciences. Up to three of the fifteen required credits may be taken at the Seminary. For more information, contact the program coordinator at the Graduate School of Public Health at 412-624-1560.

Special Events and Lectureships

The special events at Pittsburgh Seminary include concerts by the Seminary Choir, visiting scholars' presentations and the following special lectures:

THE RITCHIE MEMORIAL LECTURESHIP

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey Ritchie, Willard Vedelle Ritchie and Orland Melville Ritchie in the field of Christian Education, this endowment has been used to bring visiting professors such as Hans Küng, C.K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi, Petr Pokorny, Eric Osborn, George Dragas and Noah Dzobo to teach courses in our regular curriculum.

THE SCHAFF LECTURES

The Schaff Lectures were established to honor the late David S. Schaff, Professor of Church History at Western Theological Seminary for 23 years and co-editor of the Schaff-Herzog Encyclopedia. These lectures are held for three days on the Seminary campus and continue for a day and a half at the First Presbyterian Church in Youngstown, Ohio. Past Schaff Lecturers have been William F. May, Thomas Troeger, Jane D. Douglass, Donald Capps, Maria Harris, Martin Anton Schmidt, Patrick Miller, James Moorhead, James Dunn and Barbara Lundblad.

KELSO LECTURE IN HONOR OF MARTIN LUTHER KING, JR.

Congressman Walter Fauntroy, G. Murray Branch, Jeremiah Wright, Cain Felder, Ronald Peters, Jacquelyn Grant, Calvin O. Butts, Gayraud Wilmore and James Costen have been recent speakers who have assisted the Seminary community to celebrate the life of Martin Luther King, Jr.

THE W. DON MCCLURE LECTURESHIP

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years of his life in overseas service before being slain in a Somali guerrilla raid.

Lecturers have included Samuel Moffett, Dale Brunner, Kenneth E. Bailey, Don Black, Bishop Festo Kivengere, Peter Beyerhaus, John Samuel Mbiti, Willem A. Bijlefeld, Robert S. Bilheimer, Ronald J. Sider, Andrew Ross, John G. Lorimer, Andrea Pfaff and Lamin Sanneh.

THE J. HUBERT HENDERSON CONFERENCE ON CHURCH AND MINISTRY

The newest series (inaugurated in 1985) at the Seminary, this lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty, Frederick Buechner, Lewis B. Smedes, Sydney and Robert McAfee Brown, Bruce Larson, Eugene Peterson, Gustavo Gutierrez, Madeleine L'Engle, Letty Russell and Alister E. McGrath have been lecturers in the series.

ARCHAEOLOGY LECTURES

An archaeological lecture is offered annually by a visiting scholar, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

Continuing Education

The Continuing Education program at Pittsburgh Theological Seminary is designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a lifelong process of growth. Experiences in parish life can be extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is valuable to those who seek continued personal and professional growth.

For an increasing number of laity, a theological education consists of short-term seminars and conferences. At these events, outstanding leaders introduce new thoughts, exchanges take place between clergy and laity, and old ideas are challenged and reshaped. Each year our Continuing Education program consists of a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy and laity. In addition to these core programs, the Continuing Education Committee has made a commitment to include at least one experience in Music and Worship, Theology, Church History, Christian Education, Spirituality, Church Growth, Clergy Skills, Media, current Ethical Issues and Bible Study in Old and New Testament during a two-year period.

ANNUAL EVENTS

Auditing of regular Seminary courses is a traditional option for clergy to update their knowledge and for laity with a bachelor's degree to gain increased familiarity with a specific theological subject.

No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$75.00 per course or \$50.00 for older adults (60 years and over). A transcript and the record of classes are kept as part of the Continuing Education files.

At-Your-Site seminars are given by members of the faculty at selected sites.

Horizons Bible Study brings the author of the Horizons Bible Study to provide a two-day lecture/discussion on teaching the year's topic.

Independent-study-in-residence is an excellent way to use a larger block of time, such as study leave. The Clifford E. Barbour Library is available, the guidance of a faculty member can be arranged, and pleasant overnight rooms are available in the Continuing Education wing of Fisher Hall.

Five Monday Mornings are offered twice a year, in the fall and in the spring. Two subjects are covered by different professors or visiting lecturers each morning.

The Summer School of Religion, sponsored by the Pitcairn-Crabbe Foundation, is held for one week each June on the Seminary campus. A tradition for over 50 years, this outstanding continuing education experience is provided at a nominal cost to Presbyterian clergy and certain other full-time Presbyterian Church-employed professionals from this geographical area.



Videotaping is available for preaching with video playback privately critiqued by one of the Seminary's homiletics professors.

Travel-study trips are periodically scheduled. The pre-trip study is open to trip participants and other interested individuals and provides the background necessary to appreciate the subsequent tour.

Certificate in Spiritual Formation

The Certificate in Spiritual Formation program at Pittsburgh Seminary offers an exploration of community grounded spirituality that is rooted in scripture, theology, a history of the tradition, readings in the spiritual classics, prayer and meditation, and in skills for assisting others on a spiritual journey. Initiated by Dr. Ben Johnson at Columbia Theological Seminary, the program includes an immersion week, six elective courses, a practicum and a spiritual pilgrimage. The Certificate is offered in partnership among Pittsburgh, Columbia and San Francisco Theological Seminaries. At Pittsburgh, Drs. Andrew Purves, Martha Robbins, John Mehl and Mary Lee Talbot have provided the leadership for the program. Candidates for the certificate have six years to complete the requirements. The first step in the certificate program is to participate in an immersion week. The week provides opportunities to reflect on one's spiritual journey and to develop resources for helping others on such a journey. Candidates for the certificate must complete 32 units of work including the immersion week, elective courses, the practicum and the pilgrimage.

The Center for Business, Religion and Professions

As an integral part of the Seminary, the Center's Mission is to:

- Create dialogue between the business, religious and professional communities.
- Assist corporate, professional, religious, and education persons, as well as their organizations, to identify, analyze, and address the social issues affecting our culture and our region.
- Explore creative options for complex social issues to enhance the quality of life in our communities.
- Enhance the educational programs of the Seminary with partnerships tailored to theological education.

The Center offers annual Symposia to implement its Mission. As part of the Symposia, national and community leaders invite the audience to discuss contemporary issues. Each program encourages a dialogue reflecting the Center's Mission.

The Center strives to provide quality programs representing state-of-the-art issues of national as well as regional importance. Following is a list of speakers from the most recent years. Their efforts are appreciated for contributing to the quality of the Center's programs. They represent expertise in business, religious, and professional areas.

Outstanding speakers for The Center for Business, Religion and Professions have included:

Delorese Ambrose, Ambrose Consulting
 John H. Biggs, TIAA-CREF
 John C. Bogle, Vanguard Group Inc.
 Ernest L. Boyer, Carnegie Foundation
 Frank Cahouet, CEO, Mellon Bank
 Daniel Callahan, The Hastings Center
 Stephen L. Carter, Yale University Law School
 Jerry Dempsey, CEO, PPG Industries, Inc.
 Nancy Dickey, President, Allegheny Medical Society
 Clarice J. Martin, Princeton Theological Seminary
 Thomas Murphy, Mayor, City of Pittsburgh, PA
 John Murray, President, Duquesne University
 Edward Randall, Jr., CEO, PNC Bank
 William F. Roemer, CEO, National City Bank
 Thomas E. Starzl, Presbyterian-University Hospital
 Frank Tugwell, Heinz Endowments

Periodical

HORIZONS IN BIBLICAL THEOLOGY: AN INTERNATIONAL DIALOGUE

Pittsburgh Seminary publishes the journal, *Horizons in Biblical Theology: An International Dialogue*, which was established in 1978 to meet a need in biblical scholarship. As there are few other journals dedicated to the publication of works in biblical theology, *Horizons* fosters the theological interpretation of the Bible through the dialogue between Old and New Testament studies. The publication is available on a subscription basis.



Course Descriptions



Curriculum Divisions

Studies in Biblical Languages

Required Courses in Greek or Hebrew

Studies in Bible

Required Courses in Bible

Elective Courses in Old Testament
Elective Courses in New Testament

Studies in Church History

Required Courses

Elective Courses

Studies in Systematic Theology

Required Courses

Elective Courses

Studies in the Philosophy of Religion

Elective Courses

Studies in Church and Ministry

Required Courses

Elective Courses

Theological Reflection on Ministry
Spiritual Formation
Church and Society
Ethics
Missiology
Pastoral Studies

Administration
Ecumenics
Evangelism and Mission
Metro-Urban Ministry
Worship and Church Music

Advanced Seminars for the Master of Sacred Theology

Studies in Bible

Studies in Systematic Theology

Studies in Church History

Studies in Church and Ministry

Doctor of Ministry Focuses and Courses

Parish Focus

Pastoral Care Focus

Reformed Focus

Eastern Christian Focus

All courses are for three academic credits unless otherwise noted.

Studies in Biblical Languages and Bible

“Your word is a lamp to my feet and a light to my path” (Psalm 119:105). The Word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church’s ministry to the world and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry and constantly relate their own study of the Scriptures to all facets of the Christian life.

Master of Divinity program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of three core courses, i.e., one Introduction in each Testament (OT01 or OT02 and NT01 or NT02) and Biblical Theology. The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

Studies in Biblical Languages

REQUIRED COURSES IN GREEK OR HEBREW

OT03 Hebrew	NT03 New Testament Greek
OT04 Hebrew	NT04 New Testament Greek
OT05 Old Testament Exegesis	NT05 New Testament Exegesis

One biblical language is required for graduation with the M.Div. degree. Some denominations, including the Presbyterian Church (U.S.A.), require a year of each language. Students should fulfill their Bible requirement in the appropriate Testament before taking OT05 or NT05.

OT03 Hebrew

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small sections so that a maximum of individual attention and achievement is possible.

Term I	1999-2000	Bowden/Staff
Term I	2000-2001	Day/Staff

OT04 Hebrew

A continuation of OT03

Term II	1999-2000	Bowden/Staff
Term II	2000-2001	Day/Staff

OT05 Old Testament Exegesis

Each of the language sections in Hebrew moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: (1) introduction to exegetical method—moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text; (2) continuation of the Hebrew language sequence.

Term III	1999-2000	Bowden/Day
Term III	2000-2001	Day/Staff

NT03 New Testament Greek

A course designed to lead to an appreciation and competent use of Greek as one of the languages of biblical revelation. Instruction is in small sections so that a maximum of individual attention and achievement is possible.

Term I	1999-2000	Gagnon/Davison
Term I	2000-2001	Allison/Davison/Thurston

NT04 New Testament Greek

A continuation of NT03

Term II	1999-2000	Gagnon/Davison
Term II	2000-2001	Allison/Davison/Thurston

NT05 New Testament Exegesis

Each of the language sections in Greek moves to the exegesis segment of the sequence. Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold: (1) introduction to exegetical method and resources for exegesis; (2) continuation of the Greek language sequence.

Term III	1999-2000	Davison/Gagnon
Term III	2000-2001	Allison/Davison/Thurston

Studies in Bible

REQUIRED COURSES IN BIBLE

- OT01 Historical Books of the Old Testament
- OT02 Prophets and Psalms
- NT01 The Gospels, Acts, and Johannine Epistles
- NT02 New Testament Letters
- BI02 Biblical Theology

Students are required to take only one Introduction in each Testament.

OT01 Historical Books of the Old Testament

An introduction to Genesis through 2 Kings, intended to acquaint students with the basic methods of Old Testament research and the present state of Old Testament studies.

Term I 1999-2000 Tappy

Term I 2000-2001 Tappy

OT02 Prophets and Psalms

The nature of prophecy in ancient Israel and its background in the cultures of the ancient Near East. Special attention is given to the theology of prophetic books, and to the genres of the prophetic oracles and the methods which may be employed for their interpretation. An introduction to the Psalms, as the product of Israel's cultic life, completes the course.

Term II 1999-2000 Staff

Term II 2000-2001 Staff

NT01 The Gospels, Acts, and Johannine Epistles

An introduction to the five books of the New Testament that can be classified as ancient biography or history: the Gospels and Acts. Special attention is given to the theological portraits of Jesus in the Gospels and the methods used in critical study of the Gospels (literary, tradition, and socio-historical analysis). The Johannine Epistles are discussed in connection with the Gospel of John.

Term I 1999-2000 Thurston

Term I 2000-2001 Allison/Staff

NT02 New Testament Letters

An introduction to those books of the New Testament classified as letters: Pauline and General Epistles (minus the Johannine Epistles), Hebrews, and Revelation (which combines the genres of letter and apocalypse). Special attention is given to the life and theology of Paul, the methods employed in critical study of ancient letters (historical context and literary structure), and issues pertaining to pseudepigraphy.

Term II 1999-2000 Gagnon

Term II 2000-2001 Thurston

BI02 Biblical Theology

Biblical Theology identifies basic themes which appear in both Old and New Testaments. The course aims at the theological integration of previous work done in Old and New Testaments. It also seeks to address the question of the impact of the biblical themes on the contemporary life, faith, and practice of the Church.

Term III 1999-2000 Allison

Term III 2000-2001 Thurston



Studies in Bible

ELECTIVE COURSES IN OLD TESTAMENT

OT19 Esther

A study of the biblical book of Esther. Topics to be considered include the book's historical setting; its variant Hebrew and Greek versions; literary elements of the book; its theology and ideology, particularly in the aftermath of the Holocaust; and how its characters model minority (gender and ethnic) concerns. Re-interpretation of this story in later writing, art, and literature will also be explored. Prerequisites: OT01 or OT02 or equivalent.

Term II 2000-2001 Day

OT20 The Old Testament Short Story

This course will investigate various short stories of the Old Testament and Apocrypha, including Esther, Jonah, Ruth, Daniel, and Judith. Emphasis will be upon consideration of these narratives as independent literary works, as well as the theology and ideology which they promote and their function within the canon. Attention will also be given to how these stories represent the concerns of early Jewish diaspora society.

Day

OT22 Feminist Hermeneutics of the Hebrew Bible

The underlying question of this course will be whether interpretation of the Bible differs when it is performed from a woman's perspective. The course will explore the emerging field of feminist biblical studies, including both its theoretical assumptions and its practical applications. It will incorporate general study of methodological approaches and particular analyses of Hebrew Bible passages. Varieties within feminist thought (Euro-American feminist, womanist, mujerista, Asian feminist, and others) will be discussed as well. Prerequisite: OT01 or OT02; preferably both.

Day

OT23 The History of Religions in Early Israel

This course explores the relationship between the emergent Israelite faith in the early Iron Age and the cultural context in which the new nation developed. Readings will focus on the archaic poems and earliest narrative sources in the Old Testament. Students will also read several major Canaanite texts (in translation). A comparative study will highlight points of both continu-

ity and discontinuity between Hebrew and Canaanite views of the creation, structure, and rule over the cosmos, the place of theophany, the function and background of covenant, the rise of human institutions such as the priesthood and kingship, and the use of liturgy in worship.

Term I 1999-2000 Tappy

OT24 The History of the Ancient Near East

This course provides an introduction to early cultures in Egypt, Mesopotamia, and Syria-Palestine. The chronological range of topics extends from the formative periods in the “Cradles of Civilization” through the rise of urbanism and increased cultural interaction to the emergence of Old Testament Israel. A primary goal of the course consists in placing ancient Israel in a broader geographical and cultural context.

Term II 2000-2001 Tappy

OT28 Biblical Archaeology

An introduction to archaeology's contribution to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts and advanced our knowledge of biblical history. Concentration will be on one particular period of Israel's history to illustrate archaeology's methodology and contribution.

Term III 1999-2000 Tappy

Term III 2000-2001 Tappy

OT29 The Archaeology of Syria-Palestine from Earliest Times to the Persian Period

This course provides a chronological survey of empirical evidence recovered from cultures that flourished in the Near East during both prehistorical and historical periods. Lecture topics range from the transition from Neanderthals to *Homo sapiens* to the formation and history of Iron Age state kingdoms such as Israel, Moab, and Edom. Students will analyze material culture against a backdrop of such themes as society, environment, economy, and religion, and will consider the different ethnic and cultural perspectives on issues related to each area.

Tappy

OT30 Ancient Israel and Egypt

“Out of Egypt I called my son.... They shall return to the land of Egypt” (Hosea 11:1,5). Biblical tradition connects Israel closely with Egypt. This course will offer an introduction to the geography, history, language and

literature of Egypt, with special attention to its people, their religion, society, and customs. The effects of Egyptian influence on the life of ancient Israel will be assessed. Hebrew is not required.

J. Jackson

OT31 Judaism from the Exile to the Birth of the Church

A survey of the history, life and faith of the Jewish people from the fall of Jerusalem in 587 B.C. to the revolt against Rome in A.D. 135, using the post-exilic parts of the Old Testament and the literature of the Intertestamental Period. In addition to the history of the period, studies of varying lifestyles, institutions, literature and theology are included.

Term II 1999-2000 Gowan

OT33 Ancient Texts Relating to the Old Testament

A study of extra-biblical texts which have thrown light on the Hebrew Bible. Texts from Ebla, Mari and Ugarit, in syllabic and alphabetic cuneiform will be examined in translation, together with selected Egyptian inscriptions and the Amarna letters. Students who have had Hebrew will have an opportunity to read portions of the Samaria, Lachish and Arad ostraca, the Siloam tunnel inscription, the Yavneh-Yam letter (all in Hebrew), and the Mesha stele in Moabite.

J. Jackson

OT40 Hebrew Reading

Supervised reading of selected Old Testament passages. (One Credit Course)

Term I	1999-2000	Tappy	Term I	2000-2001	Tappy
Term II	1999-2000	Staff	Term II	2000-2001	Perry
Term III	1999-2000	Staff	Term III	2000-2001	Perry

OT41 The Book of Job

The wide variety of ways of reading Job will be introduced and evaluated as the class works through the book. Its place within the Wisdom tradition, as a book within the canon of Holy Scripture, and as a classic of literature and theology that has influenced believers and unbelievers alike will be considered. Knowledge of Hebrew will not be required, but those who wish to take the course for exegesis credit, writing a Hebrew exegesis paper, may arrange to do so.

Term II 2000-2001 Gowan

OT50 Field Archaeology Practicum

This course is taught on location at a seminary-sponsored excavation in Israel or Jordan. During the day, the methods and techniques used by archaeologists to reconstruct ancient cultures and history are examined by participating in the actual excavation of a particular site. In the evening, lectures by professional staff members and other established scholars address various topics in the fields of archaeology, history and geography in relation to the biblical text. In addition, students are introduced to the geography of the land of the Bible through a series of field trips.

June	1999	Tappy
June	2000	Tappy
June	2001	Tappy

ADDITIONAL LANGUAGE INSTRUCTION

Courses in Aramaic, Egyptian and Ugaritic are available upon request.

Zeitah, or Tel Zayit, in the lowlands of Judah, where Pittsburgh Seminary is participating in archaeological excavations.



Studies in Bible

ELECTIVE COURSES IN NEW TESTAMENT

NT12 The Gospel of Matthew

A chapter-by-chapter examination of Matthew with a focus on the history of interpretation, literary questions, and the contributions of modern scholarship. Prerequisite: NT01.

Term II 1999–2000 Allison

NT15 The Gospel of John

An exegetical examination of the gospel emphasizing its backgrounds, structure and theological concerns. Prerequisite: NT01. Secondary literature will be surveyed.

Thurston

NT17 I Corinthians

Exegesis of the letter, focusing on the application of Paul's understanding of a cross-centered and apocalyptically oriented gospel to the concrete circumstances of the Corinthian church. Attention will also be given to the social world and institutions of first-century Christians, the nature and import of church unity, the ecclesial role of charismatic gifts and knowledge, issues of sexual ethics and love, and the interplay between Christian liberty and communal responsibility. Greek is not required but arrangements can be made to earn an additional credit hour for those interested in reading some of the Greek text.

Term III 1999–2000 Gagnon

NT21 The Prison Epistles of Paul

An introduction to the scholarly and critical questions of Pauline studies as they appear in the letters to Philippians, Philemon, Colossians, and Ephesians. The letters will be discussed in their cultural and historical settings and special attention will be paid to the use of these materials in preaching and teaching. Greek is highly recommended, but not required.

Thurston

NT22 Paul's Letter to the Romans

Analysis of Paul's gospel for believers at Rome. Issues include Paul's reasons for writing, Israel's place in God's indictment and redemption of the world, the relationship between God's grace and ethical obligation, and the significance of bragging in God for church unity. The letter will be explored in terms of its first-century context, interpretations of the letter by major Christian thinkers, and contemporary relevance. Greek is not required but arrangements can be made to earn an additional credit hour for those interested in reading some of the Greek text. Prerequisite: NT02.

Gagnon

NT24 Women in the New Testament

An exploration of the roles and responsibilities of women as they are reflected in the texts of the New Testament. Material will be introduced chronologically (i.e., we will begin with the genuinely Pauline epistles, move to the gospels, etc.) with special attention to the use of modern, critical biblical scholarship and the question "who benefits from the preservation of this text and why?" Prerequisite: Either NT01 or NT02.

Thurston

NT25 Spiritual Life in the Early Church: Acts 1-12

A study of the spiritual practices of the earliest Christians as depicted by Luke in Acts 1-12. The course will introduce the religious environment of the Hellenistic world and attempt to show how Christianity fit into that environment.

Term I 1999-2000 Thurston

NT31 Practical Use of the New Testament: Mark

A careful study of the text of Mark emphasizing its theological concerns and structural patterns and exploring its continuing relevance for discipleship. Some attention given to secondary literature. Prerequisite: NT01.

Thurston

NT40 Greek Reading

Supervised reading of selected New Testament or Septuagint passages. (One Credit Course)

Term I	1999-2000	Allison	Term I	2000-2001	Thurston
Term II	1999-2000	Allison	Term II	2000-2001	Allison
Term III	1999-2000	Allison	Term III	2000-2001	Allison

NT41 Advanced Greek Grammar

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

Staff

NT42 The Sermon on the Mount

This course is designed to acquaint students with the history of the interpretation of the Sermon on the Mount and the Sermon on the Plain and to introduce them to the approaches of modern historical scholarship. We shall also compare the moral teaching of the two sermons with the content of various ethical systems and explore questions of contemporary application.

Allison

NT46 The Quest for the Historical Jesus

This course is designed to familiarize students with the issues generated by a critical reading of the canonical gospels and to acquaint them with the history of modern scholarship on the historical Jesus. It will also address the theological meaning, if any, of the modern quest. Prerequisite: NT01.

Term I 1999-2000 Allison

Studies in Church History

Our aim in teaching Church History is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history, the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

Studies in Church History

REQUIRED COURSES

CH01 Historical Studies I

CH02 Historical Studies II

CH03 Historical Studies III

CH01 Historical Studies I

This course deals with the background and development of the Christian Church, its life and thought, from the sub-apostolic age through the Middle Ages (c. A.D. 100-1500).

Term I 1999-2000 Partee

Term I 2000-2001 Partee/Sunquist

CH02 Historical Studies II

A survey of the Renaissance, the Reformations of the sixteenth century and their results (c. A.D. 1350-1650).

Term II 1999-2000 Partee

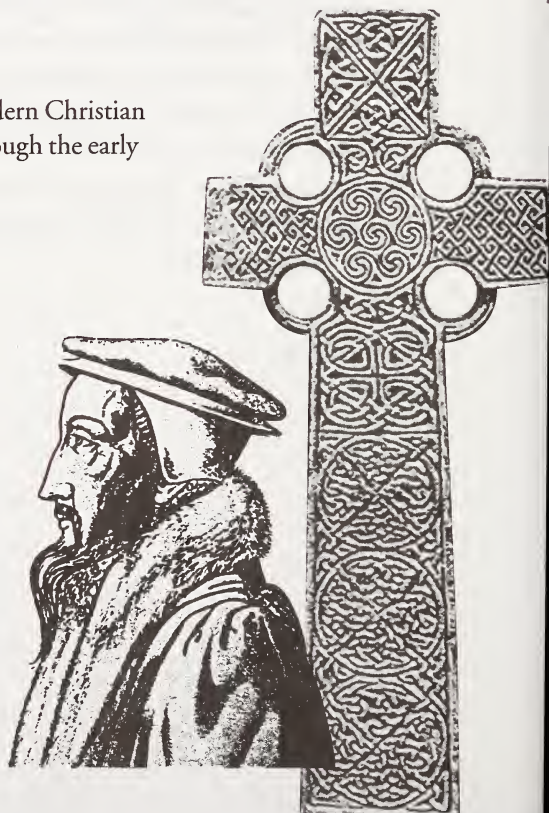
Term II 2000-2001 Partee

CH03 Historical Studies III

Survey of Church history and modern Christian thought from the seventeenth through the early twentieth centuries.

Term III 1999-2000 Wilson

Term III 2000-2001 Wilson



Studies in Church History

ELECTIVE COURSES

CH10 History of Presbyterianism

Understanding Presbyterian history and heritage in preparation for ministry is the primary goal. Presupposing and building on the required course in the history of the Reformation (CH02), this course focuses on the history of the Presbyterian Church in the United States to the present and the significance of its confessional tradition, and includes a general history of the churches of the Reformed tradition.

Term I 2000-2001 Wilson

CH15 Augustine and Aquinas

This seminar is designed to acquaint students with the work of two of the Church's most influential theologians with special attention to their use of the thought of Plato and Aristotle, respectively.

Partee

CH16 Calvin's Institutes I

A study of Books I and III concerning the knowledge of God the Creator and the Christian life.

Term III 2000-2001 Partee

CH17 Calvin's Institutes II

A study of Books II and IV concerning the knowledge of God the Redeemer and his Church.

Term III 1999-2000 Partee

CH19 History of Hermeneutical Theology in the Early Twentieth Century

This course focuses on the development of the interpretation of the Bible and the understanding of faith, especially in Adolf Harmack's *What Is Christianity?*, in the early work of Karl Barth, in Rudolf Bultmann's program of demythologizing, and in Paul Tillich. The course offers a basic understanding of major issues informing current theological discussions.

Wilson

CH28 The Creeds of Christendom

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

Term I 2000-2001 Partee

CH29 Puritanism

The Puritan Church and Puritan thought in England and especially in New England, together with general consideration of the history and theology of the period of Church history known as "Protestant Orthodoxy" (seventeenth century).

Wilson

CH30 Enlightenment and Awakening

Religious and cultural life in Europe and especially in North America in the eighteenth century. Concentration on the contradictory and, to some extent, complementary relationship between the Enlightenment and the Great Awakenings—the beginning of the "divided mind" of modern Christianity.

Wilson

CH32 Roman Catholicism from Trent to Vatican II

This course is a survey of modern Roman Catholic history (including American Catholicism) with concentration on the significance of Vatican II for Roman Catholic theology and worship. It includes readings in theology from the period of Vatican II and a consideration of the significance of Vatican II for Protestantism.

Wilson

CH37 Religious Thought of the Nineteenth Century

The course offers an in-depth study of selected major figures, e.g., Schleiermacher, Hegel, D.F. Strauss, A. Ritschl. Since much depends on the availability of literature, the exact focus of the course is determined at the time the announcement of the course is posted.

Wilson

CH42 History of Methodism

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christian-

ity—the life and times of John Wesley, early English Methodism and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Term I 2000-2001 Tutwiler

CH43 American Religious History

Survey of religious history in North America from the Puritans to the present. While the unity of the course is represented by one major required text, students are required to select one of three tracks for reports in class and for their papers: the civil religion, women's history, African-American history.

Term III 2000-2001 Wilson

CH44 Pietism

History and theology of Pietism in its formation and classical periods; consideration of the continuing influence of Pietism. Attention is also given to the tradition of Spiritualism in the seventeenth and eighteenth centuries (e.g., Swedenborg).

Term II 2000-2001 Wilson

CH45 Revivalism and Fundamentalism

Religious and cultural history of American Evangelical Protestantism especially in the second half of the nineteenth and early twentieth centuries: Revival (D. L. Moody), Holiness, Pentecostalism, Fundamentalism. Understanding the origins of corresponding contemporary movements (and their ambivalent relationship to politics and science) is of central importance.

Wilson

CH63 Interdisciplinary Theological Seminar

An interdisciplinary theological seminar taught periodically on a selected theme in Christian theology.

Term III 2000-2001 Purves/Nelson/Ray

Studies in Systematic Theology

Systematic Theology is the study of the meaning and implications of the Christian faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, Systematic Theology attempts to explicate rationally and structure in a consistent inter-relationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic Theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of Systematic Theology is to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but also to learn how doctrinal formulations have resulted from the ways in which particular theologians structured their systems.

Pursuant to this task, Systematic Theology attends (1) to the investigation of problems of theological method; (2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism; and (3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires three courses in Systematic Theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation) and in the history and development of theology in the nineteenth and twentieth centuries.

Studies in Systematic Theology

REQUIRED COURSES

TH01 Introduction to Systematic Theology

TH02 Christology

TH03 Church and Sacraments

TH01 Introduction to Systematic Theology

This course introduces students to the field of theology by considering the place of scripture, tradition, experience, and reason as components of the method of theology. The course then focuses on the doctrine of God, centered on the idea of God as triune, and on the doctrine of creation.

Term III 1999-2000 Cole-Turner

Term III 2000-2001 Cole-Turner

TH02 Christology

This course focuses upon the person and work of Jesus Christ and the concepts of human nature, sin and salvation that are logical correlates of a proper Christology. The congruence and surpassing insights of such a Christian understanding of the human condition in relation to various non-theological interpretations will be examined.

Term II 1999-2000 Nelson

Term II 2000-2001 Burgess

TH03 Church and Sacraments

A study of the nature of the Church. Particular attention will be devoted to discussing social forces redefining the Church in North America today, and to developing a theological vision for the Church for the 21st century. Issues of worship and sacraments, as well as unity and diversity in church life, will be explored.

Term I 1999-2000 Burgess

Term I 2000-2001 Nelson

Studies in Systematic Theology

ELECTIVE COURSES

TH14 Process Theologies

This course will investigate the implications of process philosophy for Christian theology. Particular attention will be given to the work of John B. Cobb, Jr., and Marjorie Suchocki, with attention to other process thinkers as well. Prerequisite: TH01.

Nelson

TH15 The Doctrine of the Trinity

This course briefly re-visits the development of Nicene theology and then moves to a critical examination of current proposals in the doctrine of the Trinity, beginning with Jürgen Moltmann and including Catherine Mowry LaCugna and others.

Cole-Turner

TH24 Sin and Alienation

Contemporary theologians such as Wendy Farley (in *Tragic Vision*) and Mary Potter Engel have argued that not all forms of human alienation are best named sin. Farley, for instance, suggests radical suffering as a category for undeserved suffering that damages the soul of the sufferer. Using this insight as a wedge into the theological doctrine of sin, this course will set up a dialogue between several contemporary authors writing on various forms of human alienation and various theologians who have written on the doctrine of sin to learn in what ways the language of sin (particularly original sin) is/is not helpful to contemporary Christians in naming and being healed of their alienation. Prerequisite: TH02.

Nelson

TH30 The Idea of Love in Christian Thought

Christians, the Gospels record, are commanded to be people who love. What is the nature of this Christian love? Of Christian koinonia? How is God's love the ground of Christian love? How can Christian love heal the brokenheartedness, pain, evil, and suffering of the world? Through studying Scripture and the work of Christian theologians from various social loca-

tions, this course will seek to understand—and develop strategies to employ—the various dimensions of the idea of love in Christian thought.

Term III 1999-2000 Nelson

TH32 The Encounter of Christianity with World Religions

This course will focus upon the issue of religious pluralism by (1) introducing the student to major non-Christian religions and (2) studying various contemporary responses to pluralism. Prerequisite: TH01

Term III 2000-2001 Nelson

TH40 Eastern Christian Spirituality and Theology

This course is concerned with the various ancient Churches of the East (Russian, Greek, Coptic, Armenian, etc.) and their respective involvement in theology, culture, society and political power.

Term II 1999-2000 Calian

TH42 Feminist/Womanist Theologies

Since the 1960s and Mary Daly's invitation to women to move "Beyond God the Father," women of all colors have responded by doing theology from the perspective of their various experiences. This course will introduce students to feminist thought and study various feminist theologies that have emerged and are emerging from women in North America and around the world. Prerequisite: TH01.

Nelson

TH49 United Methodist Doctrine

An introduction to the theology of John Wesley, a consideration of theological transitions, and an examination of contributions by important current Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership. Prerequisite: TH01.

Term I 1999-2000 Tutwiler

TH50 Theology of Nature

This course considers traditional and contemporary theological perspectives on nature and its relationship with God the creator. The traditional doctrine of creation is included (and thus creation and "big bang" cosmology or cre-

ation and evolution), but the theology of nature is considered in relation to other doctrines from Christology to eschatology.

Cole-Turner

TH51 Theology and Law in the Marketplace

This course is an examination of the interplay between theology and law as we address the ethical complexities of modern society. Ethical issues are at the core of human existence. Ethical precepts inform our many relationships, from family and church to business and professional activities. To be sure, ethical dilemmas frequently confront all of us in those various settings. Theological, philosophical, and legal questions do influence and shape the ethical norms that we apply to our relationships and dilemmas in life.

Calian

TH52 Science and the Soul

Through participation in this course, we should expect (1) to come to a fuller understanding of human personhood, both for ourselves and for the sake of those to whom we minister, in light of traditional Christian perspectives as these are currently informed by developments in the natural sciences, particularly neuroscience and behavior genetics; and (2) to be better prepared theologically to address ethical questions that involve the concept of human personhood, ranging from abortion, end of life medical decisions, the use of psychopharmacology, and other forms of alteration of human nature and personhood.

Cole-Turner

TH53 Embodied Theology

Unlike other religious traditions and philosophical systems that have understood body as "prison," something from which human beings need rescue, Christianity has insisted on the unity of body and soul: human beings are embodied. This insistence is reflected in the theological symbols of creation, humanity as image of God, covenant communities, incarnation, resurrection, church as body of Christ, Eucharist and baptism, and the hope for God's new Jerusalem on this earth. However, the fact that the body knows pain, change, fertility, decay, spontaneous processes over which we have little control, and death has also encouraged an aura of ambivalence in the Christian tradition towards bodies.

Term I 1999-2000 Nelson

TH54 Illness and Sin; Health and Salvation

Through case studies, interviews, research, lectures, and videos, participants in this seminar will examine contemporary research and pastoral practice pertaining to the relationship between health and spirituality from biological, psychological, and theological/faith perspectives. In particular, we will explore two case studies, one dealing with cancer, the other with abuse and depression in order to discover the synergy of the body/mind/spirit interaction in both the disease and healing process. Participants will be encouraged to reflect critically upon theological questions pertaining to illness and health that frequently arise in pastoral ministry as well as the role of the pastoral care giver and faith community in fostering health. (See also PC54).

Cole-Turner/Robbins

TH55 Evil

Satan has been an ambiguous creature in the Christian cosmology, sometimes seen as God's agent, at other times seeming to be evil incarnate. How has the Christian tradition understood evil, its source, its power, and human complicity in suffering? Using biblical, historical, sociological and psychological texts, we shall trace the history of Satan and the Christian understanding of evil. Prerequisite: TH01.

Term II 2000-2001 Nelson

TH56 Theological Perspectives on Scripture

Why do Christians read the Bible? What kind of book is Scripture, and how should it inform our theology, ethics, and worship? This course will develop a theology of the Word of God, examining historical and contemporary understandings of the character of Scripture, its authority, and its interpretation. The course will also examine practical strategies for richer use of Scripture in the Church's life today.

Term I 2000-2001 Burgess

TH57 Confessing the Faith Today

Key to church leadership is a capacity to communicate a coherent vision of Christian faith and life. This course will explore recent efforts to reclaim the Reformed tradition, and to relate it to contemporary culture and science. The course will encourage students to develop their own confession of faith more clearly and comprehensively.

Term III 1999-2000 Burgess

TH58 Law, Grace and the Christian Life

Many of the church's debates—in the past and today—have focused on the character of the Christian life, and on the role of law and grace in shaping it. This course will examine significant historical and contemporary perspectives on the relationship of law and grace, as well as related issues of justification, sanctification, Christian freedom, and the work of the Holy Spirit. Particular attention will be given to the implications of a theology of law and grace for life in Christian community.

Term II 1999-2000 Burgess

TH60 Theology of Death

Death, a universal experience, is a personal and theological enigma most often avoided in polite conversation and in academic study alike, including theology. In this course we will focus on the phenomenon of death. While not ignoring questions of grief or of ethics, we will concentrate on what it is for a person to die, and what theological interpretation can be made of that experience. The theological resources used in the course will range from biblical, early church, reformation, and modern theology.

Term II 1999-2000 Cole-Turner/Robbins

Studies in the Philosophy of Religion

Philosophical traditions are utilized in world religions in providing conceptual clarity to religious concepts as well as substantive contributions to the meaning of religion. Philosophical insights often arise from theological grounds and religious communities. The meaning of the word theology itself depends upon philosophical construction and clarification.

Philosophy and theology have long been intertwined as in the Platonism of the Patristic era; the Aristotelianism of the Scholastic; Cartesianism, Kantianism, and Hegelianism in the modern period; and even more recently the theological use of pragmatism, existentialism, analytical philosophy, process thought and phenomenology. Thus it is essential for theologians to know not only the history of Christian interpretations of the relation of philosophy and theology, but also to recognize the multiplicity of current interpretations ranging from the explicit or tacit affirmation of the theological use of philosophy as necessary and proper, through a great variety of intermediate positions, to the rejection of philosophy.

The term "Christian philosophy" has sometimes been used as equivalent to Christian theology. Likewise, the philosophy of religion has referred to those theological truths which can be understood by human reason alone and without divine revelation. The former is also designated as natural theology in distinction from revealed theology.

The definition and range of the philosophy of religion is an important part of its study. Topics often include the relation between reason and revelation, nature and grace, the holy and the secular, the problem of evil, the rational proofs of God and the relationship among world religions.

Studies in the Philosophy of Religion

ELECTIVE COURSES

PR01 The History of Christian Philosophy

This seminar surveys the relation of philosophy and theology in the history of the Christian church by studying the use of philosophy by selected theologians.

Term II 2000-2001 Partee

PR02 The Thought of Reinhold Niebuhr

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's other philosophical and selected ethical works.

Term I 2000-2001 Stone

PR03 The Philosophy of Paul Tillich

The seminar will study the philosophy of religion of Paul Tillich from 1918 to 1965.

Term III 2000-2001 Stone



Studies in Church and Ministry

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional Church and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professionals and laity in the Church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models and administrative systems appropriate to the Gospel in today's world. To this end, a wide variety of courses is offered in administration, church and society, ecumenics, education, ethics, evangelism and missions, homiletics, pastoral care, sociology of religion, and worship and church music. In other areas of study there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh. The Seminary's urban setting provides an outstanding locus for the study of church, society and ethical concerns.

Studies in Church and Ministry

REQUIRED COURSES

- MS02 Theological Reflection on Ministry
- PD02 Spiritual Formation
- CS01 Church and Society: Local
- CS03 Church and Society: Global
- ET01 Introduction to Ethics
- MI02 Missiology
- PS01 Pastoral Studies: Education
- PS02 Pastoral Studies: Pastoral Care
- PS03 Pastoral Studies: Homiletics

MS02 Theological Reflection on Ministry

This course is required for students involved in field education. It utilizes the field education experience as a focus for consideration of the integration of theological and biblical disciplines in parish and other ministry settings, pastoral skills and functions, pastoral roles and identity, family relationships, congregational dynamics, judicatory relations, the student's spiritual growth, and the supervisory relationship. The course is conducted as a seminar in groups of ten to twelve students. Each seminar is under the leadership of a member of the faculty and a field supervisor. Seminars meet for one and a quarter hours each week throughout the academic year for an accumulated credit of three hours.

Offered each term 1999-2000	Staff
Offered each term 2000-2001	Staff

PD02 Spiritual Formation

This course complements work done in theological and professional formation. Through lectures, seminars, assigned readings, a retreat and the keeping of a daily discipline and journal, students will be assisted in the practice of prayer as a part of the foundation of Christian life and ministry. Students will be introduced to the context, content, practice and application of various forms of spirituality. Of special significance will be the work of the sections, in which students will be encouraged to share their continuing exploration of vocation, spiritual gifts and their own form of spirituality.

Term I 1999-2000	Purves
Term I 2000-2001	Robbins

CS01 Church and Society: Local

Emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the urban situation in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. The exploration extends to the historic roles of church, ethnic and theological traditions in contributing to the unique character of this urban community. Several public issues will be examined from an urban perspective with special emphasis given to the multicultural aspect of the urban life. Prerequisites suggested: TH01, CH01 and CH02.

Term III 1999-2000 Peters

Term III 2000-2001 Peters

CS03 Church and Society: Global

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international factors (population, food, militarism, the environment, economics, repression, racial discrimination, and social justice) demonstrates the larger context within which Christian ministry is carried on, whether in affluent or Third World countries.

Term I 1999-2000 Castillo-Cardenas

Term I 2000-2001 Castillo-Cardenas

ET01 Introduction to Ethics

An introduction to the theological and philosophical issues in contemporary Christian social thought. This course will focus on the ethics of love and justice, the Ten Commandments, and case studies.

Term I 1999-2000 Cole-Turner

Term I 2000-2001 Stone

MI02 Missiology

This is an introductory course to the study of Christian mission from biblical, theological and historical perspectives. Most of the course will look at theologies of mission which have been common in the twentieth century (ecumenical, evangelical and Roman Catholic) and evaluate these in light of scripture and the two-thirds world church today. Major missiologists to be considered include D. Bosch, J.L. Newbigin, V. Ramachandra, L. Sanneh and K. Koyoma.

Term III 1999-2000 Sunquist

Term II 2000-2001 Sunquist

PS01 Pastoral Studies: Education

In this segment of the Pastoral Studies sequence students study the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology and their relation to theological, biblical, and historical studies provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

Term II 1999-2000 B. Jackson

Term I 2000-2001 B. Jackson

PS02 Pastoral Studies: Pastoral Care

Concurrent field experience provides a practical framework for the study of pastoral care. Students are introduced to pastoral theology as it has developed in the history of the Church and as it shapes pastoral practice today. Attention is given also to the practice of pastoral care in different settings and situations.

Term I 1999-2000 Robbins

Term II 2000-2001 Purves/Ray

PS03 Pastoral Studies: Homiletics

The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

Term III 1999-2000 Staff

Term III 2000-2001 Ezzell/Staff

Studies in Church and Ministry

ELECTIVE COURSES IN ADMINISTRATION

AD10 Polity and Program of the Presbyterian Church (U.S.A.)

An introduction to the polity and program of the Presbyterian Church (U.S.A.), designed in part to help Presbyterian students to prepare for denominational examinations in that field.

Term III 1999-2000 Foester

Term III 2000-2001 Foester

AD11 Parish Leadership and Administration

This course will explore the biblical and theological foundations for ministry. It will engage the distinctive approaches to Christian leadership which have characterized the church through the centuries as well as challenge leaders in the future. It will also prepare the student to become more effective in dealing with specific responsibilities in the church such as youth ministry, stewardship, spiritual renewal, and strategic planning.

Term III 1999-2000 Ray

AD28 United Methodist 2000 General Conference Issues

This seminar will provide an opportunity for an in-depth look at the proposed legislation to come before the 2000 General Conference, including the report of the international Connectional Process Team, and a variety of other polity, social concerns and theological issues. (One Credit Course)

Term III, 1999-2000 Tutwiler

AD29 United Methodist Polity

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Required of United Methodist students for ordination as deacon or elder and for probationary and full conference membership.

Term III 2000-2001 Tutwiler

AD30 United Church of Christ Polity

To acquaint students with the polity, history, and practice of the United Church of Christ.

Staff

Studies in Church and Ministry

ELECTIVE COURSES IN CHURCH AND SOCIETY

CS17 Black Theology and Urban America

This course will examine the origin of black theology in response to social movements of the Civil Rights era in the United States during the 1950s and 1960s. A thematic analysis of the uniqueness of the Black theological perspective in dialogue with other theologies, especially Black Womanist theology and theologies in the Two-Thirds World will be explored.

June 2000 Peters

CS18 The Thought of Martin Luther King, Jr.

This course will seek to engage students in a critical examination of the contribution of Martin Luther King, Jr., as a pastor, theologian, and social activist. A survey of his twelve-year leadership within social justice movements in the United States and his strategic use of moral agency to effect change through public ministry.

Term I 2000-2001 Peters

CS19 The Future Church

This course will involve reviewing and critically evaluating the many studies that attempt to project the shape of the mainline churches in the decades ahead. Demographic and generational studies, studies of thriving congregations that have successfully drawn the younger generation, works by leading church planners and consultants will be included.

Chesnut

SR10 Introduction to the Sociology of Religion

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student will be introduced to the main theories on the role of religion in culture, personality and social structure, with reference to the classics (i.e., Durkheim, Weber, Freud and Marx) as well as to contemporary theory in the field.

Castillo-Cardenas

SR12 Theology and Indigenous Peoples of the Americas

The status of "The Indian" in the theological and missiological practice of Christianity in the Americas. The course will begin with a critical survey from Las Casas and the Jesuit experiments of the sixteenth century, and extend to liberation theology today. The second part of the term will focus attention on specific theological themes and hermeneutical traditions developing within representative Indian communities of Latin America. These "indigenous theologies" will be considered in the context of the cultural and political conditions of oppression and racial discrimination created by the Conquest.

Castillo-Cardenas

SR13 The Latin American Context of Liberation Theology

The political, social and religious context of "liberation theology" in Latin America, with particular reference to historical roots and to the various development models, forms of popular religiosity and liberation movements, and their impact on theological activity in that part of the continent.

Castillo-Cardenas

SR16 Critical Issues in the Sociology of Religion

A survey of the major developments in the field since the time of the "classics." The emphasis is on the present status of the theses about the nature and function of religion originally presented by Marx, Weber, Durkheim and others.

Term II 2000-2001 Castillo-Cardenas

SR19 The Sociology of Protestantism in Latin America

A study of continuity and change in Protestant Christianity in Latin America, at the dawn of the twenty-first century. The focus will be on patterns of authority and participation, models of pastoral ministry, theological education, the role of the laity, and social/political ethics and behavior.

Term III 1999-2000 Castillo-Cardenas

Studies in Church and Ministry

ELECTIVE COURSE IN ECUMENICS

EC11 Introduction to Ecumenics

Ecumenics has been described as the science of the Church universal. In this course we will study the ecumenical dimension of the Church, trace the development of the modern ecumenical movement, and look at the various movements of Christian unity and mission today. The course concludes with an assessment of the limits and promises of ecumenics in the contemporary world-Church where most Christians come from the non-western world.

Sunquist



Studies in Church and Ministry

ELECTIVE COURSES IN EDUCATION

ED19 Group Process

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in churches.

B. Jackson

ED20 Youth Ministry

A study of existing models that have been or are being used in the Church with particular emphasis upon analysis in regard to the needs of youth. Skills in communication with youth are emphasized. Survey of drama, film, and other similar approaches. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized.

Staff

ED21 The Development of Faith in Christian Education

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jüng, Kohlberg, and Fowler with the potential development of faith experience.

Staff

ED22 Organization and Administration of Church Education

The course offers a systematic approach to the organization and administration of education programs in congregations. Topics include group dynamics, curriculum development, enlistment and preparation of leaders, and similar practical matters.

Term II 2000-2001 B. Jackson

ED23 Educational Ministries with Adults

The course will combine an investigation of prevalent theories, strategies and structures for adult education in local congregations with the opportunity to design specific programs of adult education related to students' interest.

Term I 2000-2001 Foltz

ED27 The Bible in Christian Education

Analysis of the teaching-learning process as related to the teaching of the Bible in Christian education. Theological and educational assumptions of contemporary Christian education literature will be analyzed. Special attention will be given to extant curriculum materials in Christian education.

B. Jackson

ED29 Educational Ministries with Smaller Congregations

This course is an exploration of educational ministry with small membership congregations. Particular attention is given to structure and organization, lay leadership and pastoral leadership. Students will gain skills in assessing the needs of small membership churches and acquire competence in the praxis of religious education.

Term I 1999-2000 Foltz

ED30 Advanced Seminar in Educational Ministry

Several major positions and current issues in education will be examined, and their relationship to the theory and practice of educational ministry in congregations will be explored.

Term I 1999-2000 B. Jackson

ED31 Limited Resources Ministry

This course is designed to acquaint the student with methods of enhancing limited human and financial resources of small urban congregations through networking strategies with other congregations, denominational resources, community organizing techniques and work with community agencies.

Staff

MS04 Supervised Ministry: Intern Year

The year-long internship provides an opportunity to explore one's ministerial identity and to increase competence in the performance of ministerial tasks. The ministry setting may be a congregation, a social agency, or other placement approved by the Seminary and appropriate to the educational and vocational goals of the student. The internship is supervised by an experienced ordained minister, utilizing an action/reflection process for learning. In addition to the ministry setting, the following campus components are included: a pre-internship orientation, one week of directed study in January, and a final paper reflecting on the intern experience.

B. Jackson

Studies in Church and Ministry

ELECTIVE COURSES IN ETHICS

ET09 Theological Ethics

A seminar devoted to the study of texts dealing with moral problems in a theological context. Attention will be paid to such topics as the use of Scripture in ethics, the meaning of love and justice, orders of creation, and the relation between biography and the corporate dimensions of the Christian life.

Stone

ET13 Ethics and Sexuality

An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as pre-marital and extra-marital relations, marriage and divorce, understanding of male and female sexuality, homosexuality, and treatments of sex in literature and public media.

Term I 1999-2000 Wiest

ET18 The Ethics and Theology of H. Richard Niebuhr

A consideration of the formative influences on the thought of H.R. Niebuhr and an analysis of his major writings in ethics and theology.

Stone

ET19 Reformed Urban Ethics

An examination of the reformed contribution to and the reformed critique of the ethos of Pittsburgh.

Term II 2000-2001 Stone

ET23 History of Christian Social Thought

This course will explore classic statements of Christian social thought from the early centuries of the church to the early twentieth century. Particular attention will be devoted to the theologies that undergird the church's social thought.

Term I 2000-2001 Burgess

ET25 Moral Issues in International Politics

The seminar focuses on problems of Christian ethics and international politics. The focus is on the U.S. and the U.N. and on formation of U.S. policy in the post-cold war world.

Term III 2000-2001 Stone

ET28 Methodist Social Ethics

A seminar which investigates the social thought of John Wesley, analyzes United Methodist social ethics and studies the work of contemporary Methodist social thinkers.

Stone

ET30 Christianity in the Latin American Context: Ethical Issues

A study of the relations between church and society in Latin America, with particular attention to issues of socio-political ethics: the morality of various development models and their impact on various groups in the society (i.e., women, indigenous peoples, and the urban poor) as well as the ethical issues raised by specific models of political involvement and activism on the part of "Christian parties" and "Christian movements."

Term II 1999-2000 Castillo-Cardenas

Term III 2000-2001 Castillo-Cardenas

ET33 Ethics and Technology

This course begins (1) with a theological exploration into the meaning of technology, alternatively as participation with God in the reworking of nature or as "playing god"; and (2) with a theological consideration of the human role in nature, especially in light of environmental concerns. From this basis, we will consider several broad areas in which technology is currently advancing rapidly. These will probably include energy, information, medicine, and others suggested by students.

Cole-Turner

ET35 Medical Ethics for Pastors

This course will be taught with the help of a member or members of the medical profession. The course begins with an inquiry into the basic relationship between medicine and Christian faith and then moves to consider key areas of controversy, including abortion, euthanasia, transplants (in-

cluding animal and “designer” tissue), as well as the physician/patient and physician/pastor relationship, especially in the era of managed care.

Cole-Turner

ET36 Economic Realities and Religious Beliefs

The course will focus on the role of Christian lay witness in the business and corporate world of Pittsburgh. After introductory lectures in basic economic theory and Christian ethics, students will spend time conversing with and observing business leaders in their work places and corporate cultures. There will be extended de-briefing and reflection on the observations and how they relate to the instructional material. There will also be discussions on the role of clergy and laity amidst the economic realities of the congregation.

The course is designed to provide an overview of basic concepts and themes in economics and related faith issues, in order to encourage informed discourse and decision-making. The course emphasizes basic concepts and tools of analysis to examine concepts in economics and ethics in “real world” situations.

Term II 2000-2001 Calian/Dial

ET37 The Ethics of Peacemaking

A seminar consideration of the religious quest for peace with emphasis on world religions and peace, the Christian theology of peace, militarism, the new just peace theory quest, and the current styles of peacemaking ministries. The seminar will probably include a U.N. seminar in New York City.

Stone

ET38 Ministerial Ethics

A study of ethical problems arising in the practice of ministry from the perspectives of the doctrine of ministry and of ministry as a profession. Consideration of such problems as: truth-telling, confidentiality, the minister as cleric and as a human being, ministers and money, allotments of time, the ministry and social issues, dealing with other ministers, standards of “success” in ministry, relationships with other professionals, and the role of clergy in society.

Term I 2000-2001 Wiest

ET39 Christian Ethics and Contemporary Politics

The seminar studies the classical Christian political theories of Augustine, Calvin, and Niebuhr in conversation with contemporary moral issues raised by the political processes.

Term III 1999-2000 Stone

ET40 Comparative Ethics, Gandhi and King

The course will examine the influence of Christian and Western thought upon Gandhi's social ethic and the influence of Gandhi's thought upon the social ethic of Martin Luther King, Jr. The contexts of India, South Africa, and the Black Church in America will be considered as sources of these social-transforming religious ethics.

Stone

ET41 Toward an Ethic of Sustainable Development

The course will focus on the concept of "sustainable development," as a comprehensive ethical norm that brings together the fundamental ethical concerns of a Just, Participatory and Sustainable Society developed within the ecumenical movement in the last three decades. Through lectures, group discussion and case studies the course will seek to emphasize a vision of historical change having its roots in the local community, but reaching out in its concern and responsibility to the whole of creation. Thus, both the human (i.e., justice, freedom and dignity) and the ecological (i.e., integrity, intrinsic worth, and inter-relatedness of all creation) will receive attention.

Castillo-Cardenas

ET43 Ethics and Genetics

This course will provide a thorough summary of the statements on genetics that have come from Christian churches and theologians, particularly in regard to the ethical applications. It will then review the broader or secular discussion, along with the most recent technical developments in the applications of genetics to human beings. Finally, the course will consider the future direction of church participation in the public debate over genetics.

Cole-Turner

Studies in Church and Ministry

ELECTIVE COURSES IN EVANGELISM AND MISSION

EV11 Evangelism in Context

This is an introductory course on the subject of evangelism covering basic issues of theologies of evangelism, communication, personal and social witness and conversion. A special focus will be on the particular contextual issues involved in Christian witness. Present methods and theologies will be evaluated and students will learn how to initiate and carry out appropriate evangelistic plans in the local church context.

Term III 2000-2001 Sunquist

EV12 Evangelism Among America's Youth

A study of how evangelism is done among youth in America today, with suggestions and approaches for more authentic witness.

Sunquist

EV13 Cults and New Religions in America

America has produced more Christian cults than any other nation, and our free market approach to religion has made it fertile soil for new religious movements from around the world. This course will study the meaning of cults, study some of the major cults in their historic and contemporary contexts and then evaluate pastoral responses to cults in our society.

Sunquist

MI10 Mission of the Church

This is an introductory course to the study of missiology. The course will present theologies of mission, biblical understandings, historical development of Christian mission and conclude with a look at mission for the twenty-first century.

Sunquist

MI13 Christianity in Asia

This will be a historical study of the spread and development of Christianity in Asia from the time of the Acts of the Apostles up to the present. Of special concern will be the social, political and religious contexts of Christianity in Asia. The course will conclude with a survey of Christianity in Asia today.

Sunquist

MI14 History of the Expansion of Christianity

In this course the history of the Church is viewed from the missionary perspective of the expanding, and at times receding, influence of Christianity across geographical and ethnic borders.

Term I 2000-2001 Sunquist

MI15 Gospel and Culture

In the history of the Church we can see how the Church at times translates, or incarnates the gospel, and at other times a particular culture binds the Church to a particular form. In the western world today the gospel is often seen by outsiders to be irrelevant and far off. This course will study theologies of contextualization and culture in order to help students develop ministries which are both culturally relevant and prophetically responsible.

Sunquist

MI16 Spirituality and Mission

Mission is essentially a spiritual matter more than a practical matter. This course will study the spirituality of mission, look at important figures of mission in the past and help the student to develop a life of "worldly spirituality" for future ministry.

Sunquist

MI17 Christian Mission and World Religions

Christian witness among people of living faiths is a major theme of the ecumenical church today. This course will look at major understandings and theologies of religions from a Christian perspective and then discuss what it means to have Christian witness in these various contexts. Non-western Christian responses will make up a large portion of the course.

Term II 2000-2001 Sunquist

MI18 Mission, Unity and Renewal

Theologically and historically the three themes of mission, unity and renewal are intertwined. This course explores this relationship both theologically and through five case studies (China, early Protestants, Opus Dei, Pentecostalism and Korea).

Sunquist

Studies in Church and Ministry

ELECTIVE COURSES IN HOMILETICS

HM10 Homiletics Practicum

The course combines seminar discussion with the preparation and delivery of sermons and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term and participate in detailed homiletical analysis.

Ezell

HM11 Voice and Speech Practicum

This is a ten-week course in fundamentals of voice and speech to maximize communicative effectiveness. (One Credit Course)

Offered each term Gareis

HM25 Theology and Film

This course will introduce the student to the use of popular films as a resource for theological reflection in the Church. Representative films which reflect a variety of classical theological themes will be viewed and analyzed.

Term I 2000-2001 Ezell

HM27 Preaching from Romans

An exegetical analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

Ezell

HM29 Storytelling

This course is twofold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of discourse. Second and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

Term II 2000-2001 Ezell

HM31 The Church and Mass Media

This seminar will investigate the nature and role of the mass media in contemporary society, the problems it poses for the Church, and the possibilities of its use in communicating the Christian faith.

Ezzell

HM33 Classical Texts That Enrich Preaching

This course will focus on classic texts within the major Christian traditions. We will read from the books which have shaped the thinking of the Church, and we will explore the possibilities for their continuing impact on our preaching and teaching. The selections will include original sources from both the East and the West.

Term III 2000-2001 Ray

HM41 Rhetoric for the Church

This course has three distinct focuses: (1) to improve the student's general ability in oral expression; (2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g., moderating session, leading discussions, counseling, presenting resolutions to judicatories); and (3) to analyze the nature and quality of the Church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

Ezzell



Studies in Church and Ministry

ELECTIVE COURSES IN METRO-URBAN MINISTRY

B110 Afrocentric Bible Study

This course is designed to acquaint the student with methods of enhancing Scripture interpretation and teaching that takes note of the presence and place of Africa and its peoples in the ancient biblical record. In this way, Afrocentrism is employed as a means of understanding the inherently multicultural presentation of Divine love for humankind intrinsic in the Christian faith.

Term I 1999-2000 Peters

MU10 Black Church and Urban America

This course examines the realities of urban life in America with a particular focus on the role of the Black church in meeting human needs in the urban environment. The course will introduce the student to various ecclesiological models and perspectives on African-American ministry in an urban context. Biblical, theological, demographic, sociological, and practical tools of ministry will be utilized to understand and engage in ministry in the urban landscape.

Peters

MU11 Urban Evangelism/Church Growth

While lifting up the particularities of the urban context, the course will explore issues and methods of evangelism/church growth relevant for a wide range of situations. We will examine biblical/theological foundations for evangelism, current evangelism literature and programs of the Presbyterian Church (U.S.A.), learnings emerging from mainline metropolitan mega-churches, and Pittsburgh area models of growing racial/ethnic and racially/socially inclusive congregations. Special attention will be given to evangelism as "church marketing" and evangelism through community action/service programming.

Term II 1999-2000 Chesnut

MU12 At-Risk Youth Ministry

Focus will be on principles and dynamics of work with youth in inner-city communities, pre-school age through teens. The course will deal with strat-

egies for strengthening self-esteem, academic performance, nurture, and positive coping techniques for inner-city youth.

Term II 2000-2001 Peters

MU18 The Black Church and African Spirituality

This course will examine the nature and theology of the Black religious experience in the United States and its theological and cultural roots in West African spirituality and cultural ethos. The course will be offered as a one-month intensive course, structured as follows: Part 1—two weeks preliminary reading; Part 2—one week taught at PTS; Part 3—two weeks in Ghana, based at the Trinity Theological Seminary (Legon). Students will visit Ghanaian churches and the University of Ghana at Accra, and will examine the relationship of African spirituality and culture to the theology of American Black churches. This will be offered as a multiple-level course open to qualifying undergraduate students recommended by their institutions, who may receive, upon successful completion of requirements, academic credit at their institutions.

June 1999 Peters

MU20 Strengthening the Black Family

Discussion of the traditional role of the Church in the life of the African-American family and social challenges to be addressed in family ministry due to social, economic, spiritual, and political changes in society. A city-wide conference involving church, business, academic, and community leaders is the context of this weekend intensive course.

Term II 1999-2000 Peters

MU21 The Church and Educational Systems

This conference will focus on empowering local churches to be of support to families in dealing with public and private schools in the education of children as well as the church's role as a catalyst for pedagogical change in communities. A city-wide conference involving church, business, academic, and community leaders is the context of this weekend intensive course.

Term III 1999-2000 Peters

MU23 Church and Economic Development

Models of church-based economic development and community organization will be examined in light of Christian ethical issues and current public

discourse concerning poverty and wealth. Strategies for change (pooled financial resources, incubator businesses, generating hope among youth, housing development) will be discussed. A city-wide conference involving church, business, academic, and community leaders is the context of this weekend intensive course.

Term I 2000-2001 Peters

MU24 Enhancing Family Relationships

Examination of biblical teachings concerning family relationships as a basis for empowering churches to function as extended families, enabling congregations to become neighborhood intervention centers for families in crisis. A city-wide conference involving church, social work, academic, and community leaders is the context of this weekend intensive course.

Term II 2000-2001 Peters

MU25 Education for Survival and Success

This course will examine Christian responsibility in dealing with public, private, and religious education using themes drawn from the New Testament as a basis for church-based community ministry. Topics discussed will include the Church's educational role as an agent of positive systemic change in economically, politically and socially challenged urban communities. A city-wide conference involving church, social work, academic, and community leaders is the context of this weekend intensive course.

Term III 2000-2001 Peters

Studies in Church and Ministry

ELECTIVE COURSES IN PASTORAL CARE

PC10 Human Development

This course will examine the content, processes and contexts of human development and transformation throughout the life span from different schools of thought, giving special attention to various experiences of loss. By using a case study approach, the course is designed to enable students to become more critically aware of how they hear and interpret "life stories" (psychologically and theologically) and to consider the implications of these various interpretations for the practice of ministry.

Robbins

PC12 Compassion in Pastoral Care

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a thorough study of the compassion of Jesus, the course will go on to review representative theologians who have highlighted the "suffering with" of God. The practice of compassion will be developed, firstly, by way of a spirituality of suffering and secondly, by examining the relationship between compassion and our own woundedness and vulnerability.

Purves

PC13 Theology and Pastoral Care

This course examines the intrinsic relationship between Christian doctrine and pastoral practice. Doctrine is the Church's affirmation of the mission of God to and for the world in and through Jesus Christ. The Church's practice follows God's practice. In particular, the course explores the doctrine of the High Priesthood of Christ as the basis for a Christian pastoral theology.

Term III 2000-2001 Purves

PC16 Systems Theory: Family and Congregational Dynamics

Every minister belongs to three interlocking family systems: the minister's own family; the families within the congregation; and the congregation itself considered as a family. In this course, we will explore the principles of systems theory as applied to these various family groupings respectively. Then we will explore how the dynamics of each group affects and is affected by the

other. Of special significance will be the students' opportunity to learn about family genograms, ministry to families, and leadership styles that may prevent getting "caught in the middle." Through various theological perspectives offered in the course and through readings, students will be expected to reflect theologically about the dynamics of systems.

Robbins

PC17 Addiction and Shame; Grace and Healing

This course will explore the dynamics of the addictive process underlying unhealthy attachments to particular substances, relationships, beliefs or ideas, and work and organizations from physiological, psychological and theological perspectives. After understanding the addictive process, we will examine theological notions of Grace and explore how Grace invites and empowers persons to engage in a living process system. In addition, implications for the Church, ministerial leadership and pastoral care will be discussed.

Robbins

PC19 Theology and Practice of Discernment

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for use by Protestant pastors. The history, theology and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed.

Term III 2000-2001 Robbins

PC21 Classical Pastoral Care

This course is a study of classical texts in pastoral theology written by Gregory of Nazianzus, John Chrysostom, Gregory the Great, Martin Bucer, Richard Baxter, and Eduard Thurneysen. The goal is to develop an appreciation for these classic texts and allow them to raise critical questions for pastoral work today.

Term I 2000-2001 Purves

PC23 The Spirituality of Thomas Merton

This course is designed to be a thorough examination of the theology, practice and influence of this very significant twentieth-century spiritual teacher. Merton's work will be considered in an ongoing dialogue with Protestant perspectives on the theology and practice of prayer. The goal of the course is

to introduce students to Merton's work and to his place in contemporary American Spirituality. Merton will be used to allow issues in the theology and practice of prayer to emerge for discussion.

Purves

PC26 Theology and Practice of Holiness

This course is a study of holiness (the doctrine of sanctification) in Scripture and Christian theological tradition as it relates to the understanding of God, the Christian life, and the Church as a distinctive community in the world. Special attention will be given to reflections of holiness in Basil the Great, John Calvin, John Wesley and Karl Barth.

Term III 1999-2000 Purves

PC27 Aging Creatively Today

This course is designed to assist students to develop a theological and practical understanding of ministry to older adults. The course examines biblical, gerontological, and pastoral aspects of ministry, usually in the setting of the practice of ministry to older adults. (One Credit Course)

Term III 1999-2000 Purves/Park

PC28 Death and Loss; Grief and Transformation

This course will focus upon ministry to the dying and bereaved from both individual and family systems perspectives. Students will have the opportunity to explore various kinds of losses and the particularities of the grief process ensuing therefrom, including the influence of beliefs about death and afterlife. Furthermore, students will have the opportunity to explore critical issues pertaining to death and dying, such as euthanasia, assisted suicide, teenage suicide, AIDS, and living wills. Prerequisite: PC16 Systems Theory: Family and Congregational Dynamics or permission of Instructor.

Robbins

PC29 Practical Theology

This course is a study of the nature of practical theology as a discipline within the Church and the academy. After an introduction to historical roots (from Schleiermacher to Hiltner), particular attention will be given to recent positive methodological proposals in the development of a Christian practical theological knowledge.

Term II 1999-2000 Purves

PC50 Pastoral Counseling

This seminar is intended to help students deepen their knowledge and skills in listening, assessing the needs of people, making the appropriate pastoral responses based upon such assessments, and making referrals when indicated. Students will learn to recognize different kinds of mental or emotional disturbances, discern their own abilities to handle certain situations, and discover the unique role pastors have in healing ministries when other professionals are involved. Prerequisite: PS02 Pastoral Studies: Pastoral Care or permission of Instructor.

Term II 2000-2001 Robbins

PC51 Advanced Seminar in Pastoral Counseling

This seminar/practicum is designed to broaden and deepen the student's skills in doing pastoral counseling. We will learn to distinguish and to use appropriately the skills learned both from the pastoral counseling tradition and from the tradition of spiritual direction. Each student will prepare and present a case study of a person or family or congregation that she/he is working with during the weeks of the course. Other participants in the class will act as consultant to that person. Prerequisite: PC50 Pastoral Counseling or permission of the Instructor.

Robbins

PC54 Illness and Sin; Health and Salvation

Through case studies, interviews, research, lectures, and videos, participants in this seminar will examine contemporary research and pastoral practice pertaining to the relationship between health and spirituality from biological, psychological, and theological/faith perspectives. In particular, we will explore two case studies, one dealing with cancer, the other with abuse and depression in order to discover the synergy of the body/mind/spirit interaction in both the disease and healing process. Participants will be encouraged to critically reflect upon theological questions pertaining to illness and health that frequently arise in pastoral ministry as well as the role of the pastoral caregiver and faith community in fostering health. (See also TH54).

Cole-Turner/Robbins

PC55 Pastoral Care of Children

Disciplined observation of children at the Arsenal Family and Children's Center, or setting of student's choice, based on the observation techniques described in the book *Knowing Children*, will provide a basis for developing a

philosophy and in-depth understanding of children and their need. This personal in-depth understanding can be concretely applied to one's own pastoral relationships with children.

Term III 1999-2000 Keairns/Edwards

Term III 2000-2001 Keairns/Edwards

PC63 Death: Clinical and Pastoral Perspectives

This course is meant to expose students to the clinical and pastoral situations in which patients and families are dealing with end of life issues. Through readings, discussions, placements in medical settings and supervision, students will be able to grasp more fully the complexity of the issues involved and to articulate more fully how they respond theologically, ethically, and pastorally to such issues. Students will also learn how to help others think through the relevancy of their own faith and values as they prepare for end of life (living wills, durable powers of attorney, medical directives, etc.).

Term II 1999-2000 Robbins

Studies in Church and Ministry

ELECTIVE COURSES IN WORSHIP AND CHURCH MUSIC

WS11 Congregational Song

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from colonial times through the twentieth century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture, and in practice.

Term II 2000-2001 Tutwiler

WS14 The Theology and Practice of Christian Worship

An introduction to Christian worship, with particular attention to the significance of prayer, hymnody, preaching, and sacraments in expressing the church's theology. The course will encourage students to think of themselves as liturgical theologians. Significant pastoral issues relating to the shaping of vital, faithful worship will also be explored.

Term II 1999-2000 Burgess/Ray

WS17 History of Sacred Music

A study of choral and instrumental literature of the Christian Church from the seventeenth through the twentieth centuries with emphasis on the development of Protestant Church music in America.

Term II 1999-2000 Tutwiler



Advanced Seminars for the Master of Sacred Theology Degree

The Master of Sacred Theology degree (see page 20) requires at least nine hours of work in advanced seminars which are designed for this degree. These Master of Sacred Theology seminars are also listed in the previous course descriptions because they may be offered as electives for Master of Divinity and Master of Arts students. If taught as Master of Sacred Theology seminars, however, enrollment by Master of Divinity and Master of Arts students requires special permission by the professor.

Studies in Bible

NT17	I Corinthians	Gagnon
NT25	Spiritual Life in the Early Church: Acts 1-12	Thurston
NT46	The Quest for the Historical Jesus	Allison
OT23	The History of Religion in Early Israel	Tappy
OT24	The History of the Ancient Near East	Tappy
OT28	Biblical Archaeology	Tappy

Studies in Church History

CH03	Historical Studies III	Wilson
CH10	History of Presbyterianism	Wilson
CH16	Calvin's Institutes I	Partee
CH17	Calvin's Institutes II	Partee
CH28	The Creeds of Christendom	Partee
CH42	History of Methodism	Tutwiler
CH43	American Religious History	Wilson
MI14	History of the Expansion of Christianity	Sunquist
MI17	Christian Mission and World Religions	Sunquist

Studies in Systematic Theology

TH53	Embodied Theology	Nelson
TH55	Evil	Nelson
TH58	Law, Grace and the Christian Life	Burgess
TH59	The Idea of Love in Christian Thought	Nelson
TH60	Theology of Death	Cole-Turner/Robbins

Studies in Church and Ministry

CS01	Church and Society: Local	Peters
ED30	Advanced Seminar in Educational Ministry	B. Jackson
ET30	Christianity in the Latin American Context: Ethical Issues	Castillo-Cardenas
ET39	Christian Ethics and Contemporary Politics	Stone
PC21	Classical Pastoral Care	Purves
PC29	Practical Theology	Purves
PR02	The Thought of Reinhold Niebuhr	Stone
PR03	The Philosophy of Paul Tillich	Stone
SR16	Critical Issues in the Sociology of Religion	Castillo-Cardenas
SR19	The Sociology of Protestantism in Latin America	Castillo-Cardenas
WS11	Congregational Song	Tutwiler
WS17	History of Sacred Music	Tutwiler

Doctor of Ministry Focuses and Courses

Four distinct focuses are offered in the Doctor of Ministry program. They are the Parish Focus (including a variation for pastors serving small congregations), the Reformed Focus, the Pastoral Care Focus, and the Eastern Christian Focus. Each focus requires thirty credit hours of course work and a doctoral project valued at six credit hours. The required courses in each focus are described below. A variety of options are available for electives, which will facilitate the students' design of doctoral projects in the areas of their special interests. For additional information about electives and projects, contact the Director of the program.

Parish Focus

The Parish Focus is designed to involve the student's ministerial setting in all phases of the program. These include the Seminar Phase, consisting of six seminars in which various areas of ministry are reviewed; the Colloquium Phase, in which the nature of the doctoral project is developed; and the Project Phase involving two elective courses, the implementation of the project and the writing of the doctoral paper.

While most candidates who elect the Parish Focus serve congregations, others in specialized ministries have found it a flexible vehicle adaptable to their own situations. These have included denominational posts, ecumenical agencies, prison work and various school ministries. In every case, however, the clergy person must intentionally involve his or her constituents in the program of study. This insures that the congregation or agency, as well as the student, benefit directly from the Doctor of Ministry program.

This involvement proceeds through a local committee chosen by the student. In the Seminar Phase, the committee discusses the program with the Director during a visit to the student's place of ministry and prepares a mission statement. This statement is used to guide the student's appropriation of course work and becomes part of the data used to select and define the doctoral project. During the Colloquium Phase, the committee consults with the student concerning possibilities for the doctoral project. In the Project Phase, the committee works with the candidate in implementing the project. This project may take place at the parish level, the denominational level, or the ecumenical level, depending on the candidate's situation.

SCHEDULING OPTIONS

In order to meet the different schedules of ministers, two time options are offered for the Parish Focus. Option I classes meet on the Pittsburgh campus every Monday for four terms. Students enroll in two seminars or colloquia each ten-week term. Option II is designed to accommodate students who live beyond commuting distance from Pittsburgh. It concentrates study in four two-week sessions extending over two years. Again, students enroll in two seminars or colloquia during each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation.

On occasion, satellite sites for Option II groups in the Parish Focus are used for the required seminars. Ordinarily, these sites are located in the Middle Atlantic States. However, all students must enroll in the Proposal Colloquium and the Biblical Seminar on the Pittsburgh campus. For further information contact the Doctor of Ministry Office.

REQUIRED COURSES IN THE PARISH FOCUS

DM01 Theology of the Church and Ministry

This core seminar focuses on the theology of the Church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

DM02 Pastoral Care

Theological and psychological insights are related to the theory and practice of caring, with case studies furnished by the students.

DM03 Homiletics

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM04 Leadership

Issues in church administration, including planning, stewardship, budgeting, and the development of lay leadership, are addressed in light of theological criteria and administrative theory. Case studies and student presentations are featured.

DM05 Education

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM06 Congregational and Community Issues

A case method is used to consider problems confronting the Church in society, with the discipline of Christian ethics as a major resource.

DM07 Proposal Colloquium

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. Discussion of the relationship of these themes to the areas students are considering for their doctoral projects is a major component of the course.

Reformed Focus

This focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the Church. The adjective, “theological,” calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. The substantive, “leader of the Church,” indicates that the context of such theological reflection is the Church’s ongoing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically based actions directed toward “the great ends of the Church,” as these ends have been understood in the Reformed tradition. To accomplish this purpose six “core” seminars develop the student’s awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree. Three of these elective credits must be in the discipline most germane to the “practi-

cal” aspect of the student’s project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the “biblical and theological” section of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser and should be considered additional research for the project.

The structure of this focus is similar to the Parish Focus. It includes a Seminar Phase, involving the six “core” seminars, the Colloquium Phase, in which the design of the doctoral project is worked out, and the Project Phase, which includes the elective courses, implementation of the project and writing of the doctoral paper. A local committee participates in drafting a mission statement that informs the student’s project. The committee also functions as a sounding board for the student in the planning, execution and evaluation of the project.

The next group to begin the Reformed Focus is scheduled for 2001. Currently a group of American and Scottish clergy are enrolled in a cooperative version of the focus involving Pittsburgh Seminary and the University of Aberdeen. Classes are scheduled on the Option II plan, with two-week periods of concentrated study twice a year.

REQUIRED COURSES IN THE REFORMED FOCUS

DM40 Reformed Theology

This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the “high Calvinism” of the Synod of Dort; the Amyraldian theology; “federal” theology; the Princeton School; the Mercersburg theology; and representative “liberal,” “neo-orthodox,” and “evangelical” Reformed theologians. Doctrines considered include the concept of the “sovereignty” of God; the covenant of grace; the atonement of Christ; grace and “free will”; the Church as the “communion of saints” and the Kingdom of God.

DM41 Biblical Authority and Interpretation in the Reformed Tradition

This course is designed to help students synthesize the most important ingredients that go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the Christian canonical scriptures; the meaning of the “Scripture Principle” of the Reformation; and the main types of biblical interpretation before and after the historical-critical approach. Among the latter types, the hermeneutics of

Schleiermacher, the Princeton School, “Fundamentalism” and Karl Barth are singled out for special attention.

DM42 Worship in the Reformed Churches

In this course worship in the Reformed tradition is examined from historical, theological and liturgical perspectives. Special attention is given to the issues of theological integrity and identity, which have been heightened by changes in our cultural context. The course also draws upon recent insights from the liturgical renewal movement and the social sciences to encourage critical reflection upon current worship practices as a prelude to further renewal.

DM43 The Social Transforming Character of Reformed Ethics

The course reviews various motifs of Christianity’s relationship with culture and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition’s relationship to politics, revolution, economics, technology and vocation is investigated in western culture.

DM44 Reformed Ecumenism

This course is designed to enable students to appreciate the Reformed heritage within today’s ecumenical context. It examines the roots of the Reformed concern for the unity of the Church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

DM45 Theological and Ethical Issues Before the Church

This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues around which there are confusion and controversy today. Questions such as abortion—the “right to life” versus the “right to choose”; sexual preferences; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; prayer in the public schools; pornography and the problem of censorship, are among those that may be singled out for close study.

DM07 Proposal Colloquium

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

Pastoral Care Focus

The Pastoral Care Focus provides for advanced study in three areas: pastoral care, spiritual formation, and counseling. During the first half of the program, all students in the Focus enroll in a series of core seminars at Pittsburgh Seminary. They then select one of the three emphases for the remainder of their work. Electives, the Proposal Colloquium or Integrative Seminar, and the doctoral project are required to complete the degree.

Students who select the emphases in pastoral care or spiritual formation work with a local committee in their place of ministry, following the design used in the Parish Focus. This committee participates in drafting a mission statement that informs the student's doctoral project. The committee also functions as a sounding board for the student in the planning, execution, and evaluation of the project.

Those who select the counseling emphasis may wish to apply to Pittsburgh Pastoral Institute (PPI) for the additional work required for recognition as a Pastoral Care Specialist or a Certificate in Pastoral Counseling. The certificate meets the didactic, supervisory and counseling requirements for membership in the American Association of Pastoral Counselors.

New groups in the Pastoral Care Focus are scheduled at four-year intervals. Classes are held on Mondays during the academic year. Students enroll in two courses each term. A new group is planned to begin the program in the spring of 2000.

REQUIRED COURSES IN THE PASTORAL CARE FOCUS**DM21 Human Development**

This seminar explores the dynamics of human development and transformation from psychological and theological perspectives. Students learn to analyze "life stories" through various theoretical lenses used during the course. Special attention will be given to experiences of loss in the process of growth and transformation.

DM22 Theological Foundations for Pastoral Care

This course examines theological foundations for pastoral care, looking especially at theological anthropology and pastoral care, God's ministry of redemption and pastoral care, and the Church and its ministries and pastoral care. By this process an attempt will be made to recover the rich theological heritage of pastoral care.

DM23 Models of Practical Theology

This course is an introduction to problems of method in the field of practical theology, with a special focus on pastoral care. It analyzes three different approaches to practical theology in use today: reflection on the practice of ministry, associated with Seward Hiltner; revised critical correlation, associated with Don S. Browning; and communication of the Word of God, associated with Eduard Thurneysen.

DM24 Spiritual Formation

In this seminar, students are introduced to the context, content, and practice of various forms of spirituality as foundational to Christian life and ministry. Students are also encouraged to explore their own form of spirituality and its relationship to pastoral care.

DM25 Systems Theory: Family and Congregational Dynamics

This seminar is designed to help students learn the content and processes involved in thinking "systemically" about families and congregations. Various theological and feminist perspectives will also be examined. Throughout the course we will explore the implications of the above for pastoral care.

DM26 Pastoral Counseling

This seminar is designed to train the minister in basic counseling skills for ministry. The major goal is to develop listening, assessment, and intervention skills in order to help persons and families address the issues and problems confronting them. Furthermore, it is intended to assist students in the practical application and integration of the theological and psychological understandings of human development and systems theory.

DM07 Proposal Colloquium (Pastoral Care and Spiritual Formation emphases)

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situ-

ation and a method for addressing these are clarified as the student develops the proposal in consultation with peers and faculty.

DM27 Integrative Seminar (Counseling emphasis only)

Taken after some clinical training, this seminar is designed to help students focus upon their doctoral proposals. It is expected that the students will come to the seminar prepared with (1) selection of a clinical case study or studies and (2) a preliminary bibliography that addresses the theological and psychological issues inherent in these. Students will be challenged to critically examine the theological and psychological lenses through which they will analyze their chosen case studies.

Eastern Christian Focus

The Eastern Christian Focus is a variation of the Parish Focus designed for clergy serving Orthodox and Eastern Rite congregations and agencies and those interested in dialogue with Eastern Christianity. The structure of the two focuses is similar, but several of the courses have been modified to reflect the Eastern emphasis.

Descriptions of the core courses are found below. Each course is scheduled in a one-week intensive format. Three of the courses are held each summer at the Antiochian House of Studies in Bolivar, PA, a spacious conference center about ninety minutes east of Pittsburgh. Reading lists and other assignments are distributed to candidates several weeks before the start of the courses. The courses are taught by a combined faculty of Pittsburgh Seminary and recognized Eastern Christian scholars.

REQUIRED COURSES IN THE EASTERN CHRISTIAN FOCUS

DM01E Fundamental Roots of Priestly Ministry

This course explores the roots of priestly diakonia from three perspectives: ministry in the synoptic gospels, development of the priestly ministry (*hieratike syneidesis*), and patterns of contemporary ministry.

DM02E The Ministry of Spiritual Direction

This course understands spiritual direction as a distinct "ministry." Neither secular therapy nor mere religious piety, it both holds an ancient position in the church and is in need of renewal in the contemporary Christian life.

DM03 Homiletics

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

DM04E Ecclesiology and Canon Law in Early Christianity

From the time of the Apostolic Age, the self-identity of the Church has involved the existence of some basic principles of church order: reception into the Church by baptism, customs and rules in relation with eucharistic theology, development of a consensus or various norms (customary law), relative flexibility of implementation, emergence and development of written law, the evolution toward a certain formalism corrected by “the oikonomia” (expediency).

DM05 Education

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the Church and to provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

DM06E Priesthood, Community and Ethics

This course seeks to explore the roots of Eastern spirituality and to study contemporary moral issues from three perspectives: (1) spirituality/morality in the Eastern Tradition, (2) practicing morality in modern society, (3) facing contemporary moral issues.

DM07 Proposal Colloquium

The purpose of this course is to assist the student in designing a doctoral project in a particular area of ministry. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops the proposal in consultation with peers and faculty.

DM08 Biblical Seminar

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in Church and ministry. Discussion of the relationship of these themes to the areas students are considering for their major projects is a major component of the course.

DM01 through DM06 are held at the Antiochian House of Studies in Bolivar, PA.

DM07 and DM08 are held on the campus of Pittsburgh Theological Seminary.

In addition to these courses, two electives are required in the program. They may be taken at other accredited graduate institutions, pending approval of the Dean and program Director and provided they are related to areas the student is investigating for a doctoral project.



Seminary Life



Pittsburgh

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooded slopes which run along its three rivers. Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as ALCOA, PPG Industries, USX, Heinz and Westinghouse Corporation. Pittsburgh is easily accessible via modern systems of air, rail and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has eighteen branches and a suburban Bookmobile service, and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing in the Places Rated Almanac, as one of America's "most livable cities" every year since 1985.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures on a variety of subjects, which interested persons may attend.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches, as chaplains in hospitals and in county and state penal institutions, as campus ministers and in many other positions which affect the life of the city and its people. Within a short drive of the campus, as well, opportunities for service are available in small towns and rural congregations. Pittsburgh Seminary endeavors to make good use of the many resources for theological education which are available in the metropolitan area. The Seminary also attempts to be an active resource for the area through the stewardship of its facilities and the creative leadership of the members of the Seminary community.

The Seminary's Immediate Environment: Highland Park and East Liberty

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the north is a residential area of substantial and well-kept homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas and paths for biking and walking. At the heart of the park is the Pittsburgh Zoo, much of which was built at the turn of the century and which has undergone a large-scale program of modernization.

To the south is East Liberty, a busy commercial and business center. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The Seminary is a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

The Campus

Pittsburgh Theological Seminary is located on a beautiful tree-filled thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

Clifford E. Barbour Library

Clifford E. Barbour Library houses a collection of over 340,000 volumes and receives more than 900 periodical titles. The library has eight on-line public access catalogs. Open stack areas include 100 desk carrels that may be reserved by students. In addition, eight enclosed carrels, which allow greater privacy for research, are reserved for students in advanced degree programs. Twenty study rooms provide ideal conditions for faculty members and visiting scholars to pursue research. Reading rooms and a lounge create a pleasant atmosphere for reading and research. The library has a growing number of electronic databases.

The John M. Mason Memorial Collection This priceless collection of classical theological works dating from the Reformation period is housed in the Anderson Collection of rare and antiquarian books.

The James Warrington Collection of Hymnology Several thousand valuable hymn and song books which came from the estate of James Warrington of Phila-

delphia provide research materials for scholars of American and British hymnody.

Historical Collections The Frank Dixon McCloy Room contains the Seminary archives and historical materials directly related to the institution's history. The library also contains materials related to the Associate, Associate Reformed, United Presbyterian, and Presbyterian (U.S.A.) congregations, synods and general assemblies. Barbour Library is the repository for the papers of the Upper Ohio Valley Historical Society, the Community of Reconciliation congregation in Pittsburgh, and the Christian Associates of Southwest Pennsylvania.

On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964. Accompanying the desk, at which Dr. Barth wrote his theological works, is an autographed copy of his *Kirchliche Dogmatic I/1*.

Hicks Family Memorial Chapel

Hicks Family Memorial Chapel is the newest structure on the Seminary campus. The sanctuary is used for worship during the Seminary's chapel services and the spacious and comfortable theater-auditorium is ideal for conferences, special lectures and concerts.

The George A. Long Administration Building

The George A. Long Administration Building is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, the Shakarian Campus Center, the Kelso Bible Lands Museum and a more formal Williamsburg Lounge which is used for many conferences and gatherings. A new Campus Technology Center, offering computers for use by students and for instructional purposes, will open in September, 1999.

The Shakarian Campus Center

The Campus Center underwent major renovations prior to the seminary's bicentennial celebrations in 1994. This comfortable, inviting area provides an open environment in which students may study, enjoy fellowship, and participate in a game of ping-pong. A snack bar makes evening food services available on class nights.

The James Kelso Bible Lands Museum

The James Kelso Bible Lands Museum is named for the distinguished former Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 60 years. Many exhibits resulted from the eight excavations of which the Seminary has been a part. Housed in the George A. Long Administration Building, the museum is a valuable teaching aid for Seminary students and a tool for those who may wish to participate in an archaeological excavation or gain some expertise in the study of ancient artifacts. Churches, schools and community groups also have the opportunity to see biblical times vividly illustrated. Additional exhibits are on permanent display in the chapel narthex and the reception area of the Registrar's Office.

Accessibility

Recent modifications and additions to Seminary facilities have provided access to our major buildings and educational resources for persons with disabilities. Classrooms, offices, dormitory and dining facilities, restrooms, the mailroom, museum and the entire library complex are currently accessible. The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical abilities.

Housing

Both dormitory and apartment housing are available on campus. Apartment sizes range from efficiencies to four bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included in dorm and apartment rents. Dogs and cats are not permitted in Seminary buildings.

Dormitories

John McNaugher Memorial Hall, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms and another contains faculty offices. Attached to McNaugher Hall is the dining facility which is undergoing extensive renovation during the spring and summer of 1999.

George C. Fisher Memorial Hall accommodates men in single rooms. Cooking and recreation facilities are available. Fisher Hall has student lounges on

each floor, and a physical fitness center on the lower level. Guest housing for Continuing Education and other visitors is on the first floor, and five furnished apartments for guests of the Seminary are on the ground floor.

Apartments

Apartments in all buildings are unfurnished. Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting.

Samuel A. Fulton Memorial Hall provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker.

McMillan Hall, Anderson Hall and The Highlander form a quadrangle which encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom and three one-bedroom apartments. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children through the school year. An infant care facility is located on the first floor of this same building. Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath and a storage locker. The Highlander contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.



Information for Parents

Our apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

Early Childhood Care for Children

The Playroom serves the Seminary community by offering child care during regularly scheduled daytime class hours and exams at a very minimal cost to parents. It is staffed by a Director and Assistant Director and students on work study. The cozy atmosphere of the infant/toddler room accommodates children ages six weeks to 2-1/2 years in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the large, colorful room for 2-1/2 to five-year-olds, there is a balance between free creative playtime that leads to socialization, and structured planned activities that promote interest in learning readiness skills. There are outdoor facilities which are used often and occasional field trips along with other enrichment activities.

School Age Children Educational Information

The Seminary is in the Pittsburgh Public Schools System. Our elementary school is Fulton Academy of Geographic and Life Sciences, located at 5799 Hampton. The middle school (grades 6–8) is Arsenal, located at 40th and Butler. Arsenal students are picked up by a school bus. Our high school is Peabody, located directly across the street from the Seminary. Parents may also want to check into the availability of magnet schools in our area.

Students and Student Life

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships which may in turn lead to confidence and mutual assistance among ministers and church leaders. More than three hundred students of various ages and from different hometowns and homelands study at this Seminary each year. While a majority of students are Presbyterians, there are significant numbers of United Methodists, Lutherans, Baptists, Roman Catholics and Episcopalians. Beyond that, there are a number of denominations represented.

Students at Pittsburgh Theological Seminary participate in the governance of the institution through the Student Association and their representation

on various committees of the Board of Directors and the Faculty. In addition, the Student Association serves as a sponsor or umbrella for student organizations on campus.

The Student Association, by constitution, is composed of all students (except Doctor of Ministry students) registered and enrolled in the Seminary. The purpose of the Student Association is to conduct all student social and extracurricular affairs, and to conduct elections of student representatives to other Seminary committees or organizations as required. The Student Association conducts a range of programs from meetings dealing with issues related to the church and the world to social get-togethers to service projects. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month, with times varying to allow participation of both day and evening students.

Student Organizations

Student Organizations function under the jurisdiction of the Student Association and are organized and dissolved depending on student interest in each year. Groups which have remained active over several years include The Association of Women at the Seminary (A.W.S.), The Black Seminarians Association, The Evangelical Student Fellowship (E.S.F.), the International Student Association, the Peace Fellowship, The Preaching Association, the Seminary Choir, and a number of denominational fellowships. These groups are described in the Student Handbook, as are the guidelines for establishing new groups and receiving funding from the Student Association.

Worship

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services are held three times each week and are followed by a time of community-wide fellowship. Students, faculty, guests and administrators share in the leadership of chapel services under the direction of the Seminary's Community Life Committee. Communion is celebrated in chapel every other Wednesday. Attendance at worship services is voluntary. The Seminary Choir participates on a regular basis.

Recreation

Athletic events and other recreational activities are arranged under the auspices of the Student Association. A physical fitness center containing exercise equipment is located in Fisher Hall on campus. There are also two tennis

courts on the Seminary campus. Seminary students have scheduled access to the gymnasium and indoor swimming pool at Peabody High School across the street from the campus. Interested students play volleyball at East Liberty Presbyterian Church just down the street.

Distinguished Pastor-in-Residence Program

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. During each academic year persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term.

During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted by a member of the faculty of the Seminary. In addition, the Seminary occasionally invites distinguished lay persons to spend several days on our campus. These church women and men share insights about their ministries and ways in which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, and corporation leaders. Over the past two years, the following persons have been a part of this program:

1997-1998

Johnnes and Cathy Tulungen, Missionaries to Indonesia
The Rev. Dr. Francis W. Park, Sun City, AZ

1998-1999

The Rev. Dennis J. Hoffman '86, Youngwood, PA
The Rev. Susan Sterling Montgomery '77, Grove City, PA
The Rev. Dr. Robert Solomon, Singapore

Policies

Inclusive Language

The Seminary has adopted a policy of inclusive language. Persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped. Persons should not be described by physical attributes when others are being described by mental attributes or professional positions. Instead, all persons should be dealt with on equal terms. Reference to a person's appearance, charm or intuition should be avoided when irrelevant.

Drug Free Schools

The Seminary is committed to providing a drug-free workplace and academic environment in compliance with The Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226). The unlawful manufacture, distribution, possession or use of a controlled substance on Seminary property, or off-site while on Seminary business, is strictly prohibited. Violations of this policy will result in disciplinary action up to and including dismissal, and/or mandatory participation in and successful completion of a drug assistance or rehabilitation program approved by an appropriate health or law enforcement agency.

Harassment Policy

It is the policy as well as the responsibility of Pittsburgh Theological Seminary, as an institution preparing men and women for leadership roles in the Church, to establish an environment of trust in which the dignity and worth of all members of the institutional community are respected. Therefore, the Seminary will not condone or disregard incidents of sexual or racial harassment. This applies to all persons in the Seminary community.

Such harassment is a misuse of power. It creates confusion and an uncomfortable, hostile and intimidating environment in which to work and study. It destroys opportunities for students, faculty, and staff to develop and affirm strong, positive self concepts and the sense of self-confidence and mutual respect which are essential both to the educational process and to the excellence of a well-functioning institution. Further information is outlined in the Student Handbook.

Student Handbook and People Finder

A Student Handbook is given to each student during the orientation process. This handbook outlines policies and procedures related to academic and community life. The handbook is published in a notebook style so that update sheets may be added as needed.

The People Finder is a campus-wide directory published in the fall of each year. It is not to be distributed beyond the Seminary community.





Finances



The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent and fees for the 1999-2000 academic year. Modest increases are anticipated for the following year. The Seminary reserves the right to make changes in all tuition, housing rent, fees and financial aid policies without prior notice.

Tuition and Fees

Candidates for the M.Div., M.A. and S.T.M. Degrees

Charge for 27 term hours	\$ 5,616
Charge for 36 term hours	7,488
Full-time per credit (nine or more credits)	208
Part time per credit (eight or fewer credits)	228

Candidates for the D.Min. Degree

Per credit	228
------------	-----

Special Students

Per credit	228
------------	-----

Candidates for the Ph.D. Degree

Prices established by the University of Pittsburgh

For information contact:

Director of Graduate Studies

Department of Religious Studies

University of Pittsburgh

2604 Cathedral of Learning

Pittsburgh, PA 15260

412-624-5990

University Courses

Courses taken at area universities (University of Pittsburgh, Carnegie Mellon University, Duquesne University) through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary. Please note: This does not apply to the Seminary's Dual Degree Programs.

Audit course

Full-time students	No Charge
Part-time students	\$ 75
Audit-Credit: (One-half tuition cost - per credit)	114

Fees

Application Fee	\$ 25
Matriculation Fee*	50
Student Association Fee (\$16 per term)	48
Technology Fee	Pending
Transcript Fee	
One copy of student's academic record will be provided without charge.	
Additional copies	\$ 4

*The Matriculation Fee is applied to tuition costs.

Board

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$2,550. Meal service is provided on a cash-only basis for the convenience of students, faculty and staff. Evening meals are served in the Shakarian Campus Center several evenings a week, depending on class schedules. The food services are closed during vacations and holidays. In addition, shared kitchens are available to dorm residents year round for food storage and preparation.

*Rent***Dormitory Fees**

Nine month charge for a Dormitory Room (\$150 per month)	\$ 1,350
---	----------

Apartment Fees (per month)

Fulton Hall: 39 apartments	
Efficiency apartments	\$ 360
One-bedroom apartments	440

Highlander: 23 apartments	
One-bedroom apartments	460
Two-bedroom apartments	530
Anderson/McMillan Halls: 31 apartments	
One-bedroom apartments	420
Two-bedroom apartments	540
Three-bedroom apartments	640
Four-bedroom apartments	750

Please Note: All Seminary apartments are rented unfurnished. Stoves and refrigerators are supplied, but no other furniture or furnishings are available. Utilities are included in dorm and apartment rental fees.

Mandatory Student Health Insurance

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance, either by participating in the premium plan offered by the Seminary or by another plan. It is important that this cost be included in each student's estimate of expenses. Verification of an existing policy is due upon registration for each term of attendance. Premium insurance coverage is required for international students.

Payment of Fees

Academic fees and expenses are payable during the first two weeks of each term. When necessary, full-time and part-time students may make arrangements at the Business Office for a payment plan to cover a term's expenses. There is a \$5 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan.

A full-time student's account must be below \$500 before the student can register for the following term. A part-time student's account must be paid in full before the student can register for the following term.

Financing Your Seminary Education

The goal of the Pittsburgh Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his or her theological education, the Seminary desires to provide grants and work assistance to full-time students in the Master of Divinity, Master of Arts, and Master of Sacred Theology pro-

grams who have need, regardless of denominational affiliation. However, the student's denomination and family are also expected to share in meeting the financial obligation.

Awarding financial aid to students is a process that is based on need. The application procedure requires students to complete the Free Application for Federal Student Aid (FAFSA) as well as the Seminary application. Both are necessary because eligibility for the financial aid program and the Expected Family/Student Contribution (EFC) are determined from calculations of these forms.

Cost/Income

Pittsburgh Theological Seminary uses expense norms in computing a student's need. The allowed expenses for the academic (9 month) year are as follows.

1999-2000 Allowed Expenses

To determine each student's financial need, Pittsburgh Theological Seminary uses expense norms which are established annually according to the status of the student. The following budget figures are estimated for a nine-month academic year.

	Single Student	Married Student	Each Child
Tuition (27 credits)	\$5,616	\$5,616	
Tuition (36 credits)	7,488	7,488	
Books	750	750	
Student Assoc. Fee	48	48	
Rent	1,350	3,960	\$900
Food	2,550	3,382	842
Health Insurance*	946	1,892	676
Other Expenses**	3,764	5,580	1,200
Total (27 credits)	\$15,024	\$21,228	\$3,618
Total (36 credits)	\$16,896	\$23,100	\$3,618

*The completed and signed form, MANDATORY STUDENT HEALTH INSURANCE, is due upon registration for each term of attendance. Those students choosing to subscribe should know that quarterly premium payments are made for this insurance.

**Transportation, health and personal care, clothing, entertainment, etc., are possible expenses to be considered under this line item.

The student's demonstrated need is the difference between allowed expenses and the expected family contribution. To help meet this need, Pittsburgh Theological Seminary will assign a campus job and make a grant award.

The student is expected to seek outside sources of aid; these will not affect the Seminary grant unless need is reduced to less than the PTS grant.

In order to gather information about a student's financial status, a copy of the previous year's income tax return must accompany the aid application.

Work Assistance

The first part of aid, up to \$2,310 is the awarding of a Work Assistance assignment. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library and Administrative offices.

Grants

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Financial Assistance Fund. A majority of our full-time students receive Seminary Aid.

Our grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.) who are enrolled as inquirers or candidates under care of a PC (U.S.A.) presbytery. An additional percentage will be given to racial/ethnic students as well. The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. Students with unusual personal/family expenses may apply by letter to have their grant percentage increased by ten percent.

In addition to a Pittsburgh Theological Seminary grant, a student may be eligible for a rent rebate during the academic year if he or she is a full-time student, receiving the maximum grant award, and living in Seminary housing. Dormitory students receive a rebate of \$50 per month; apartment dwellers receive a rebate of \$125 per month/per apartment.

Honoring a commitment to provide additional financial help to students demonstrating greater need, the Seminary, through its Book Rebate Program, will award \$450 to those students receiving maximum aid and carrying 36 credits. Students with maximum aid and registered for 27 credits will receive \$336.

The Financial Aid Package is based on the assumption that a student is registered for at least nine credit hours. No financial aid will be available to students registered for less than nine credits. Should a student fail a course(s),

there will be no financial aid for the repeat course(s). Should a student withdraw without faculty approval from a class after the official add/drop period, financial aid for this course will be revoked and the student is responsible for one-half of the tuition fee.

Transcripts will be reviewed after each academic year; a student whose cumulative Quality Point Average is less than 2.5 will receive no further financial aid until the 2000-2001 academic year and then only if the cumulative QPA has been raised to 2.5.

The Financial Aid Office assists and encourages students to process applications for other sources of grant assistance such as the Presbyterian Study Grant and the Racial/Ethnic Leadership Supplement Grant for Asian, Black, Hispanic, and Native American students. These assist graduate students who are confirmed members of the Presbyterian Church (U.S.A.) in preparation for professional church occupations.

Loans

Many students will enter Seminary with educational loans, so every effort is made to keep this aid component to a minimum. When a student has exhausted all possibilities for other forms of financial aid and still needs funds, a loan may be the only option. There are loans available through the Federal Family Educational Program, some denominational agencies, and other sources. Once the student has determined that a student loan is needed to help finance educational expenses, he or she should make an appointment with the Director of Financial Aid to discuss the situation and the loan process.

Refunds

A refund is made to a student who does not complete a full term, based on the date of formal notification of withdrawal or on the date that the Seminary formally determines that the student is dismissed and notifies him or her of this action. Courses may be dropped or added during the first two weeks of each term without penalty. Courses dropped during the third through the fifth weeks carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment.

Additional Information

The Seminary Financial Aid Program is based on a nine-month academic year. New and transfer students may apply for Financial Aid through the summer months. Applications are reviewed in the order in which they are

received. New student applications should be received no later than August 15, to ensure processing before the start of the academic year. For returning students applications are due in the Financial Aid Office by April 15.

These policies are subject to change. They are operative for the current academic year (1999-2000) and represent no commitment beyond the current year. The Financial Aid Policy Committee, which includes students, conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

Merit Scholarships

Honors Scholarships

The Honors Scholarship program is one way Pittsburgh Theological Seminary seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who will have made application for the Fall term before March 1 of the year in which they intend to enroll. These applicants will have graduated from a regionally accredited or internationally recognized college or university having earned at least a 3.5 cumulative grade point average in a Bachelor's degree program (or the numeric equivalent for schools not using the 4 point scale). They shall be students of demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview. All students who meet these criteria will be considered for Honors Scholarships; there is no additional application process.

To be eligible to receive the scholarship, students must register for and complete at least nine credit hours per term. Honors Scholarships will be awarded for a maximum of three consecutive years for those admitted to the Master of Divinity program and two consecutive years for those admitted to the Master of Arts program. They will be renewed each Spring for the following year and only if the student's cumulative grade point at the end of the academic year is at least 3.5. If the recipient's cumulative grade point average does fall below a 3.5 at the end of the academic year, the honors scholarship cannot be reinstated.

Honors Scholarships are awarded without consideration of financial need. They include: The Faggs Manor/John McMillan Scholarship, the Neenah

Scholarship, the Molyneaux Scholarship and the Hiaasen Scholarship. The awarding of both the Fox Chapel Scholarship and the Andrew McCarrell Memorial Fund is based on financial need in addition to academic and personal qualifications.

The Faggs Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pennsylvania, in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (U.S.A.) and a pioneer teacher and leader in theological education in Western Pennsylvania. Dr. McMillan's work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).

The Carl A. Hiaasen Honors Scholarship Fund was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary. A second pool of scholarship funds has been established by Carl A. Hiaasen and his heirs to honor this family. This gift awards three additional Hiaasen Family Honors Scholarships: the **Carl A. Hiaasen Family Honors Scholarship** in memory of Mr. Hiaasen, the **Clara Judith Landmark Hiaasen Honors Scholarship** in memory of Mr. Hiaasen's wife; and the **Kermit Odel Hiaasen Honors Scholarship** in memory of their only child.

The McCarrell Memorial Fund was established in honor of Alexander McCarrell, a graduate of Pittsburgh Theological Seminary (Western) in 1840. The fund was established in 1984 by Thomas C. McCarrell and later enlarged by Rachel M. McCarrell. The fund is to be used to support two or more needy and worthy entering students, not solely judged by academic achievements, preparing for the ministry in the Presbyterian Church (U.S.A.).

The David E. Molyneaux Honors Scholarship was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

The First Presbyterian Church of Neenah Honors Scholarship was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

Presidential Scholarships

Pittsburgh Theological Seminary will offer a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree studies.

Presidential Scholarships are awarded using the same criteria as Honors Scholarships but are awarded only to first year students and will be awarded for one year only. Presidential Scholarships shall be granted only to prospective students making application to the Seminary for Term I on or before March 1 of any year. Recipients must enroll as full-time students.

Awards, Fellowships, Prizes and Other Scholarships

The Jennie Rigg Barbour Memorial Prize is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class if, in the judgment of the faculty, he or she is worthy in all other respects.

The Watson Samuel Boyce Music Prize is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

The Brooks Foundation Commencement Prize is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

The Fox Chapel Presbyterian Church Endowed Scholarship was created as scholarship aid for Presbyterian students qualifying for financial aid who have demonstrated meritorious academic achievement in degree related programs at Pittsburgh Theological Seminary.

The Paul T. Gerrard Prize in Homiletics and Pastoral Care is to be awarded to the graduating senior Master of Divinity student judged best by the faculty in homiletics and pastoral care and who shows promise for a future in pastoral ministry. The recipient is encouraged to use this prize for his or her theological library.

The Jackson Hale Prize in Polity is awarded to a senior in recognition of his or her academic achievements, especially in church polity.

The Thomas Jamison Scholarship is given every year to the member of the senior class who has the highest average at the beginning of his or her final

term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.

The Dr. Theodore W. Kalsbeek '51 Prize, established by the Sycamore Presbyterian Church, Cincinnati, Ohio, is awarded to a student at the end of the middler year, who by aptitude, temperament, and commitment is deemed to show the most promise in serving small churches with traditional reformed theology, effective Biblical preaching and compassionate pastoral involvement.

The Michael Wilson Keith Memorial Homiletical Prize is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics.

The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

The Sylvester S. Marvin Memorial Fellowship may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

The Walter P. and Anna L. McConkey Award in Homiletics is given to a student who at the end of the middler year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

The Edwin Dwight McKune Award for an International Student is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.

The John W. Meister Award in the Pastoral Ministry has been established by J. W. Gregg Meister, Interlink Video Productions, Inc., in memory of Rev. John W. Meister, who at his death in 1974 was Director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies is awarded to the graduating senior who, in the judgment of the faculty, is most deserving of this award. The

prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).

The Clara Edna Miller Prize in Pastoral Theology is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration and leadership development.

The Walter L. Moser Prize in Missions is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

The James Purdy Scholarship is apportioned equally each year to up to six members of the junior class who are full-time students and under care of a Presbytery and who, at the end of their junior year, have attained a high standard of excellence in their Seminary work.

The Richard J. Rapp Memorial Award in Doctor of Ministry Studies has been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, previous Director of the Doctor of Ministry Program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all A.T.S. seminaries which have a Doctor of Ministry Program.

The Andrew Reed Scholarship is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

The Henry A. Riddle Fund for Graduate Study provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

The Fred McFeely Rogers Prize in Biblical Studies is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

The Alice Myers Sigler Memorial Prize in History and Theology is granted to the student who, in the judgment of the professors of the History and Theology areas, is most worthy of this award at the end of the middler year.

The Joseph Watson Greek Entrance Prize will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

The John Watson Prize in New Testament will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

The William B. Watson Prize in Hebrew will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.



Admissions



An applicant for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of a Bachelor's degree from a regionally accredited college or university or its academic equivalent. Candidates for study will also be evaluated for character through letters of reference, and normally shall be a member in full communion in some branch of the Christian church.

All applicants shall apply for admission to a particular degree program or for special student status. Students who wish to change degree programs after admission must make their request in writing to the Admissions and Standings Committee and provide any additional information needed by the committee to make its decision.

Master of Divinity and Master of Arts

Applicants to the Master of Divinity and Master of Arts programs are required to have completed their Bachelor's degree at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts (history, English, philosophy). It is normally required that an applicant achieve a 2.7 cumulative grade point on a 4.0 scale as an undergraduate or in the last degree program attempted.

Applications from those just completing their Bachelor's degree will be considered after the student's junior year, with a transcript reflecting work to that point. Prior to enrollment the student must produce a final official undergraduate transcript reflecting the earned degree.

Those applying for Term I (Fall) should apply before March 1 to be considered for Honors Scholarships (page 129). Applications will be accepted until six weeks before the beginning of the term in which a student wishes to enroll. All correspondence concerning admission to the seminary should be addressed to the Director of Admissions.

Applications are considered by the Admissions and Standings Committee upon submission of the following materials:

1. A formal application including names and addresses of references.
2. Official transcripts of all college and university work attempted.
3. A 500-1000 word statement describing the applicant's religious background, sense of call, and reasons for seeking theological education.
4. A personal interview with the Director of Admissions or person designated by the Director.
5. A letter of reference from the applicant's local church.

6. A non-refundable \$25 application fee.
7. At the discretion of the Committee, an applicant may be required to undergo a battery of psychological and/or mental capacity tests. Such testing is utilized only when it is believed that the results will clarify ambiguities in the student's academic record or in the applicant's fitness for ministry.

After admission is granted, a student is required to submit an Intent to Enroll Form and \$50 fee within thirty days. This assures a student's place in the next entering class. This fee is not refundable and is credited to the student's account upon enrollment.

Dual Professional Degree Programs

In each of the dual degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective partner university. Normally, application is made to the appropriate graduate school of the university during the first term of the second year of the Seminary Master of Divinity program.

Transfer Students

A student transferring from another accredited seminary is required to submit the application materials described above. In addition, the student should submit a letter of dismissal from the President or Dean of the seminary previously attended.

Transfer credits will be evaluated by the Academic Dean. Only courses for which the grades of A or B were earned will be considered for transfer credit. No coursework which has been previously counted towards an earned degree will be considered for transfer credit. A student must complete a minimum of one full academic year in residence at Pittsburgh Theological Seminary in order to become a candidate for the Master of Divinity or Master of Arts degree.

Special Students

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than international students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same

procedures and submit the same materials as those applying for the Master of Divinity and Master of Arts programs. Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit.

International Students

Pittsburgh Theological Seminary recognizes the global nature of the Christian Church and seeks to play a role in training leaders for churches around the world. To that end, the Seminary admits and supports a limited number of students whose citizenship is held outside the United States.

Any international student applying to the Seminary must have completed an undergraduate degree or its equivalent from an internationally recognized college or university. In addition, if English is not the candidate's first language, the student must submit documentation of a current TOEFL (Test of English as a Foreign Language) score of at least 550.

Students applying to the Seminary from outside the United States will be considered with preference given to those whose applications come through denominational offices, the World Alliance of Reformed Churches or the World Council of Churches programs for global education. These students shall be designated as International Scholars, with financial support from the Seminary and the sponsoring body. Names of contact persons are available through the Admissions Office.

International students who are already in the United States may apply directly to the Seminary and will be considered for admission on the merit of their application, references and transcripts. These students may be eligible for Financial Aid if proper documentation of financial resources is available.

Form I-20 needed to apply for F-1 Student Visas will be issued only when the Admissions Office has been provided with the required documentation of financial resources to support the student for the duration of the visa. Those entering the country on student visas, their spouses and dependents are ineligible for work permits, limiting employment opportunities to campus jobs. Premium insurance coverage is required for international students.

All international students are members of the International Student Association, which provides peer support and special social activities. Other cross-cultural experiences are made known to students as they become available.

Master of Sacred Theology

Applications for the Master of Sacred Theology degree program are submitted to the Director of Admissions. Applicants are required to have completed the Master of Divinity degree before enrollment in this program. The application process requires the same materials as those for the Master of Divinity and Master of Arts Programs.

Residency Requirement for Masters Degrees

A minimum of one full academic year of attendance at Pittsburgh Theological Seminary ordinarily is required for all masters programs.

Faculty Advisory System

All students are assigned advisers selected by the Director of Admissions. An adviser's signature is required for class registration. Contact with the adviser is the student's responsibility. In the assignment of advisers, the requests of students for specific professors will be given preferential consideration, but ordinarily no professor will be assigned more than twelve students.

The directors of the Master of Arts and the Master of Sacred Theology programs have the responsibility for counseling all Master of Arts and Master of Sacred Theology students in the selection of courses in order to insure a suitable variety of courses.

Doctor of Ministry

Applications for the Doctor of Ministry degree are submitted to the Director of the Doctor of Ministry Program. A Master of Divinity degree or its equivalent from an accredited seminary or divinity school is required for admission to the program. Applicants are also expected to have completed a minimum of three years in ministry following the receipt of the Master of Divinity.

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.

3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's Church Board or an ecclesiastical official, approving expenditure of the time called for by the program.
5. A listing of the applicant's ministerial experience to date.
6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry program.
7. A five-page (double-spaced) reflection paper on some aspect of ministry (preaching, administration, pastoral care, education, etc.) demonstrating the integration of theology and critical thinking in the applicant's ministry.
8. A check or money order for \$25.00. This fee is not refundable.

Academic Regulations

Grading System

Grading in the Seminary is designed to provide an evaluation of the scholastic attainment of each student and a challenge for each student to work at his or her best.



1. The meaning of the grades given shall be as follows:

A	4.0	Excellent	(93-100)
A-	3.75		(90-92)
B+	3.25		(87-89)
B	3.00	Good	(83-86)
B-	2.75		(80-82)
C+	2.25		(77-79)
C	2.00	Adequate	(73-76)
C-	1.75		(70-72)
D+	1.25		(67-69)
D	1.00	Marginal	(63-66)
D-	0.75		(60-62)
F	0.00	Failure	(00-59)
P	Pass	(Pass/Fail Course)	
WFA	Withdrawal with Faculty Approval		

Upon the request of the student, the faculty can grant a WFA if special circumstances justify it. WFAs can be granted by the faculty only up until the due dates for grades to be delivered by the professors to the Registrar.

The notation of NG indicates that a grade has not been reported for that particular course and will be recorded at a later date.

There is no category of Incomplete.

2. **The Quality Point Average** is determined by dividing the quality points by the number of credit hours taken (excluding credit hours for Pass grades).

3. **Average for Graduation:** For graduation with the Master of Divinity, Master of Arts and Master of Sacred Theology degrees, a C average (2.0) is required.

4. **Dismissal:** Two consecutive terms below 2.0 or three non-consecutive terms below 2.0 constitute reasons for dismissal by faculty action.

5. **Official Drop Dates:** Courses may be dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

Types of Courses

Independent/Directed Study

In addition to required and elective courses, students may do advanced work in a particular subject as Independent Study or Directed Study. An Independent Study is negotiated by a student with a faculty member. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per degree program.

Audit

Pittsburgh Theological Seminary students may attend any course with the permission of the professor. Audit requires registration through the Registrar's Office. No record of audit is made on official transcripts.

Audit-Credit

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

Pittsburgh Council on Higher Education

Sixteen hours of graduate level work may be taken at PCHE member schools and may be included in the 111 Master of Divinity hours. Twelve PCHE hours may be included in the 72 Master of Arts hours and the 36 Master of Sacred Theology hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE procedures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary. (Further

details regarding PCHE can be found on page 26). For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Regulations" for Master of Divinity, Master of Arts and Master of Sacred Theology, which can be found in the Pittsburgh Theological Seminary Student Handbook.

Graduate Degree Course Adjustments

Courses designed primarily to contribute to a professional degree should have an alternate or additional component designed by the instructor and graduate student which adapts the course as appropriate to the goals of the student's graduate program.



Personnel



The members of the Pittsburgh Theological Seminary faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service in the Church. Many members of the faculty are regular contributors to the Church's and the world's scholarly knowledge through publications and participation in learned societies in the Americas, Asia and Europe. In this way, the faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The faculty formulates the curriculum, directs the entire educational program and exercises general authority over the student body.

Faculty

Dale C. Allison, Jr. Errett M. Grable* Associate Professor of New Testament Exegesis and Early Christianity
B.A., Wichita State University; M.A., Duke University; Ph.D., Duke University

John P. Burgess James Henry Snowden* Associate Professor of Systematic Theology
B.A., The Colorado College; M.A., The Divinity School, The University of Chicago; M.Div., McCormick Theological Seminary; Ph.D., The Divinity School, The University of Chicago

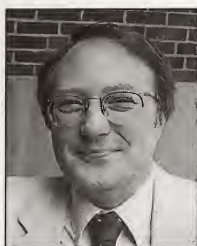
Carnegie Samuel Calian Professor of Theology
B.A., Occidental College; B.D., Princeton Theological Seminary; D.Theol., University of Basel

Gonzalo Castillo-Cardenas Associate Professor of Church and Society and Third World Studies
B.D., Union Theological Seminary, (Cuba); S.T.M., Union Theological Seminary (NY); Ph.D., Columbia University

Ronald S. Cole-Turner H. Parker Sharp Professor of Theology and Ethics
B.A., Wheaton College; M.Div., Princeton Theological Seminary; Ph.D., Princeton Theological Seminary

Linda M. Day Assistant Professor of Old Testament Studies
B.A., Harvard University; M.A., Eastern Baptist Theological Seminary; Ph.D., Princeton Theological Seminary

Robert M. Ezzell Assistant Professor of Homiletics
B.D., Memphis State University; B.D., Lexington Theological Seminary; S.T.M., Yale Divinity School; M.A., Yale University



Allison



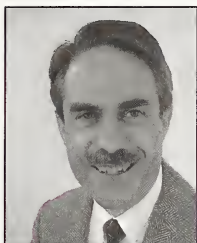
Burgess



Calian



Castillo-Cardenas



Cole-Turner



Day



Ezzell



Gagnon



Jackson

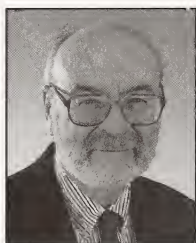


Nelson

Robert A. J. Gagnon Assistant Professor of New Testament
B.A., Dartmouth College; Th. M., Harvard Divinity School; Ph.D.,
Princeton Theological Seminary

Byron H. Jackson Louise and Perry Dick Associate Professor of Church
Education and Director of Field Education
B.A., Randolph-Macon College; M.Div., Union Theological
Seminary (VA); Ed.D., Columbia University

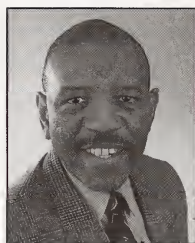
Susan L. Nelson Professor of Theology
B.A., University of Rochester; M.Div., Pittsburgh Theological
Seminary; Ph.D., Claremont Graduate School



Partee



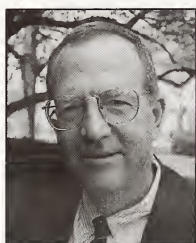
Perry



Peters



Purves



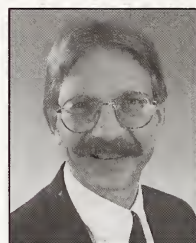
Ray



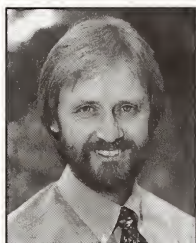
Robbins



Stone



Sunquist



Tappy



Thurston



Wilson

Charles B. Partee P. C. Rossin Professor of Church History
A.B., Maryville College (TN); B.D., Austin Presbyterian Theological
Seminary; M.A., University of Texas; Ph.D., Princeton Theological
Seminary

Steve Perry Donald G. Miller Librarian and Director of the Barbour Library
B.A. University of Texas; M.L.S. University of Texas; M.Div., Trinity
Evangelical Divinity School; Ph.D. University of Texas

Ronald E. Peters Henry L. Hillman Associate Professor of Urban
Ministry and Director of the Metro-Urban Institute
B.A., Southern University; M.Div., Gordon-Conwell Theological
Seminary; Ed.D., University of Massachusetts

Andrew Purves Hugh Thomson Kerr Associate Professor of Pastoral Theology
M.A., B.D., University of Edinburgh; Th.M., Duke University Divinity School; Ph.D., University of Edinburgh

Richard A. Ray Robert Meneilly Professor of Leadership and Ministry
B.A., Dartmouth College; M.Div., Union Theological Seminary (VA); Ph.D., University of St. Andrews

Martha Bowman Robbins Joan Marshall Associate Professor of Pastoral Care
B.A., Maryville College (MO); M.A., St. Louis University; Th.D., Harvard Divinity School

Ronald H. Stone John Witherspoon Professor of Christian Ethics
B.A., Morningside College; B.D., Union Theological Seminary (NY); Ph.D., Columbia University

Scott W. Sunquist W. Don McClure Associate Professor of World Mission and Evangelism
B.A., University of North Carolina at Chapel Hill; M.Div., Gordon-Conwell Theological Seminary, Ph.D., Princeton Theological Seminary

Ron E. Tappy G. Albert Shoemaker* Associate Professor of Bible and Archaeology and Director of the Kelso Bible Lands Museum
B.S.Ed., University of Virginia; M.A.T.S., Gordon-Conwell Theological Seminary; A.M., Ph.D., Harvard University

Bonnie B. Thurston William F. Orr Professor of New Testament
B.A., Bethany College; M.A., University of Virginia; Ph.D., University of Virginia

John E. Wilson, Jr. Professor of Church History
B.A., Emory University; B.D., Drew Theological School; Ph.D., Claremont Graduate School

* *designated*

Note: At the time that this Catalog was being prepared, searches were underway for a Homiletics Professor, Old Testament Professor and Christian Education and Youth Ministry Professor. These positions are vacant due to retirements.

Part-Time Faculty

H. Pat Albright, M.Div., D.D.; Retired Pastor, United Methodist Church; Lecturer in Homiletics

Robert A. Chesnut, Ph.D.; Pastor, East Liberty Presbyterian Church, Pittsburgh, PA; Lecturer in Urban Studies

Karen Bowden Cooper, Ph.D.; Lecturer in Hebrew

James Davison, Ph.D.; Associate Pastor, Westminster Presbyterian Church, Upper St. Clair, PA; Lecturer in Greek

Donna Kay Dial, Ph.D.; Professor Emerita of Economics, Indiana University, Indianapolis, IN; Economic Education for Clergy, Inc.; Lecturer in Economics

Janet McCune Edwards, Ph.D.; Parish Associate, Community of Reconciliation, Pittsburgh, PA; Lecturer in Pastoral Care

John W. Foester, M.Div.; Stated Clerk, Kiskiminetas Presbytery, Kittanning, PA; Lecturer in Presbyterian Polity and Program

Nancy T. Foltz, Ph.D.; Ecclesiastical Leadership Consultant, Pittsburgh, PA; Lecturer in Educational Ministries with Adults

John W. Gareis, Ph.D.; Voice and Speech Practicum

Patricia S. Harbison, M.Div.; Pastor, Spencer United Methodist Church, Pittsburgh, PA; Lecturer in Practical Theology

Jean H. Henderson, D.Min.; Parish Associate, The Presbyterian Church of Sewickley, Sewickley, PA; Lecturer in Practical Theology

Thomas W. Henderson, J.D.; Attorney, Henderson and Goldberg, Pittsburgh, PA; Lecturer in Theology and Law in the Marketplace

Beverly James, Ph.D.; Pittsburgh, PA; Lecturer in Practical Theology and Communication

Carl Jensen, D.Min., Diplomate, A.A.P.C., Approved Supervisor, A.A.M.F.T., Director of Training, Pittsburgh Pastoral Institute, Pittsburgh, PA; Lecturer in Pastoral Care.

Von Ewing Keairns, Ph.D.; Arsenal Family and Children's Center, Pittsburgh, PA; Lecturer in Pastoral Care

Nancy L. Lapp, M.A.; Curator of Bible Lands Museum, Pittsburgh Theological Seminary; Lecturer in Archaeology and Hebrew

Harold Lewis, Ph.D., Rector, Calvary Episcopal Church, Pittsburgh, PA; Lecturer in Homiletics

Barbara P. Marsh, Ph.D.; Pastoral Counselor, Pennsylvania Licensed Psychologist

Helsel R. Marsh, A.C.S.W., D.Min.; Pastoral Counselor, Licensed Social Worker

John E. Mehl, Ph.D.; Director of the Doctor of Ministry Program, Pittsburgh Theological Seminary; Lecturer in Church and Ministry

Alice J. Petersen, D.Min.; Associate Pastor, Beulah United Presbyterian Church, Pittsburgh, PA; Lecturer in Practical Theology

Francis W. Park, M.Div.; Pastor Emeritus, Faith Presbyterian Church, Sun City, AZ; Lecturer in Pastoral Care

Carol Divens Roth, M.Div.; Pastor, Beechview United Presbyterian Church, Pittsburgh, PA; Lecturer in Practical Theology

John D. Sharick, D.Min.; Executive Presbyter, Eastminster Presbytery, Youngstown, OH; Lecturer in Administration

George E. Tutwiler, B.A.; Minister of Music, Coraopolis United Methodist Church; Organist and Choirmaster, Pittsburgh Theological Seminary; Lecturer in Church Music and United Methodist Studies

James A. Walther, Sr., Th.D.; Emeritus Professor of New Testament Literature and Exegesis; Lecturer in Biblical Studies

Walter E. Wiest, Ph.D.; Emeritus Professor of Philosophy of Religion; Lecturer in Theology and Ethics

Stephen M. Wilson, M.Div.; Pastor, Oakmont Presbyterian Church, Oakmont, PA; Lecturer in Practical Theology

International Guest Faculty

K. C. Abraham, Ph.D.; Professor of Theology and Ethics, United Theological College, Bangalore, India; Lecturer in Ethics

Daniel Jacobson Antwi, Ph.D.; Minister, Presbyterian Church of Ghana

Kenneth E. Bailey, Th.D.; Research Professor of Middle Eastern New Testament Studies, (TANTUR); Lecturer in New Testament

Noah K. Dzobo, Ph.D.; Member, pastor, synod committee member and Moderator of the Evangelical Presbyterian Church of Ghana

Alasdair I. C. Heron, D.Th.; Professor of Reformed Theology, University of Erlangen-Nornberg, Germany; Lecturer in Theology

Aurel Jivi, Ph.D.; Professor of Church History, Romanian Orthodox Academy, Sibiu, Romania; Lecturer in Church History

Ulrich Luz, D.Th.; Professor of New Testament, University of Bern, Switzerland; Lecturer in New Testament

Roderick A. F. MacKenzie, S.J.; Professor Emeritus, Regis College, Toronto, Ontario, Canada; Lecturer in Old Testament

Jürgen Moltmann, D.Th.; Professor of Systematic Theology, Protestant Faculty, University of Tübingen; Lecturer in Perspectives of Reformed Theology

Eric F. Osborn, Ph.D.; Professor Emeritus, Queen's College, University of Melbourne, Australia; Lecturer in New Testament

Petr Pokorný, Th.D.; Professor of New Testament, The Protestant Theological Faculty of Charles University, Prague, Czech Republic; Lecturer in New Testament

Thomas F. Torrance, Ph.D.; Professor Emeritus of Christian Dogmatics, University of Edinburgh, Scotland; Lecturer in Theology

Jakub S. Trojan, Th.D.; Professor of Theological Ethics, Protestant Theological Faculty of Charles University, Prague, Czech Republic; Lecturer in Theology

Emeriti

John M. Bald, Th.D.; Emeritus Professor of Christian Ethics

J. Gordon Chamberlin, Ed.D.; Emeritus Professor of Education

Donald E. Gowan, Ph.D.; Emeritus Robert C. Holland Professor of Old Testament

Dikran Y. Hadidian, Th.M.; Professor-Librarian Emeritus

Douglas R. A. Hare, Th.D.; Emeritus William F. Orr Professor of New Testament

Gordon E. Jackson, Ph.D.; Emeritus Hugh Thomson Kerr Professor of Pastoral Theology

Jared Judd Jackson, Th.D.; Emeritus Professor of Old Testament

George H. Kehm, Th.D.; Emeritus James Henry Snowden Professor of Systematic Theology

Robert L. Kelley, Jr., Ph.D.; Emeritus G. Albert Shoemaker Professor of Bible and Archaeology

M. Harjie Likins, Ph.D.; Emerita Associate Professor of Church and Ministry

Richard J. Oman, Ph.D.; Emeritus Howard C. Scharfe Professor of Homiletics

H. Eberhard von Waldow, D.Th.; Emeritus Professor of Old Testament

James A. Walther, Sr., Th.D.; Emeritus Professor of New Testament Literature and Exegesis

Walter E. Wiest, Ph.D.; Emeritus Professor of Philosophy of Religion

Honorary Professors

Howard M. Jamieson, Jr., Ph.D.; Associate Professor of Biblical Theology (1960-1968), New Testament (1968-1971), Dean of Students (1961-1969), Acting Dean (1970), Interim President (1970)

Administrative Officers

Carnegie Samuel Calian President; B.A., Occidental College; B.D., Princeton Theological Seminary; D.Th., University of Basel

Marwood B. Meredith Vice President for Development; B.A. Tusculum College, M.Div., Pittsburgh Theological Seminary

Douglas N. Clasper Vice President for Business Affairs and Business Manager; B.S., Cornell University; Certified Public Accountant

John Wilson Vice President for Academic Affairs and Dean of Faculty; B.A., Emory University; B.D., Drew Theological School; Ph.D., Claremont Graduate School

Administrators

Priscilla E. Boyd Registrar; B.S., Shippensburg University

Rosemary L. Dodson Director of Placement; B.A., The College of Wooster; M.Div., McCormick Theological Seminary; M.A., University of Rochester; M.A., Duquesne University; D. Min., Colgate-Rochester Divinity School

Lisa Dormire Director of Alumni/ae and Seminary Relations; B.A., Grove City College; M.Div., Pittsburgh Theological Seminary

Byron H. Jackson Director of Field Education; B.A., Randolph-Macon College; M.Div., Union Theological Seminary (VA); Ed.D., Columbia University

Cynthia E. May Director of Financial Aid; B.A., Westminster College; M.B.A., Robert Morris College

John E. Mehl Director of the Doctor of Ministry Program; B.A., Dartmouth College; M.Div., Pittsburgh Theological Seminary; Th.M., Union Theological Seminary (VA); Ph.D., University of Pittsburgh

Steve Perry Donald G. Miller Librarian and Director of the Barbour Library; B.A. University of Texas; M.L.S. University of Texas; M.Div., Trinity Evangelical Divinity School; Ph.D. University of Texas

Ronald E. Peters Director of the Metro-Urban Institute; B.A., Southern University; M.Div., Gordon-Conwell Theological Seminary; Ed.D., University of Massachusetts

Sherry Sparks Director of Admissions; B.A., Carlow College; M.Ed., Duquesne University; M.Div., Pittsburgh Theological Seminary

Mary Lee Talbot Director of Continuing Education and Special Events; B.A., The College of Wooster; M.Div., Andover Newton Theological School; Ph.D., Teachers College, Columbia University

Staff

President's Office

Carnegie Samuel Calian, President; Linda Smith, Secretary to the President

Development Office

Marwood B. Meredith, Vice-President for Development; Lisa Dormire, Director of Alumnae/i and Seminary Relations; Peggy A. Wolstoncroft, Secretary to the Vice President for Development; Debbie Corll, Secretary to the Director of Alumnae/i and Seminary Relations; Tiffany Biter, Central Receptionist; Carolyn C. Meigs, Gift Records

Business Office

Douglas N. Clasper, Vice President for Business Affairs and Business Manager; Dennis Kelly, Controller; James A. Lynn, Director of Computer Services; Brian Clark, Computer Services Assistant; Lee Bogнар, Secretary to

the Vice President for Business Affairs and Business Manager; Ellen M. Frisco, Bookkeeper; Carol A. Spotts, Bookkeeper

Offices of Dean, Admissions, Financial Aid, Registrar, Doctor of Ministry Program

John Wilson, Vice President for Academic Affairs and Dean of the Faculty; Sherry Sparks, Director of Admissions; John E. Mehl, Director of the Doctor of Ministry Program; Priscilla E. Boyd, Registrar; Cynthia E. May, Director of Financial Aid; Joyce K. Smith, Secretary to the Vice President for Academic Affairs and Dean of the Faculty; Ursula Sumic, Secretary to the Director of Admissions and Director of the Doctor of Ministry Program

Library

Steven Perry, Library Director; Patricia G. Beam, Manager Technical Services; Ellen Little, Public Services Librarian; Cassandra Armstrong, Systems Librarian; Mairam Sogioian, Acquisitions Coordinator; Patricia A. Roncevic, Acquisitions Assistant; Florentina Lipus, Evening/Weekend Circulation Supervisor

Metro-Urban Institute

Ronald E. Peters, Director of the Metro-Urban Institute; Jeri McKinley, Metro-Urban Institute Interim Program Coordinator; H. Robina Gales, Secretary to the Director of the Metro-Urban Institute

Faculty Secretaries

Anne P. Rutledge, Sheryl C. Gilliland, Kathy Anderson

Placement

Rosemary L. Dodson, Director of Placement

Continuing Education and Special Events

Mary Lee Talbot, Director of Continuing Education and Special Events; Nancy L. Hammond, Secretary to the Director of Continuing Education

World Mission Initiative

Glendora B. Paul, Mission Programming

Summer Youth Institute

Staff

Personnel, Counseling, Playroom

Paul W. Schaughency, Personnel Consultant; Helsel R. and Barbara P. Marsh, Counselors; Joyce Diamondstone, Director of Early Childhood Care for Children; Lisa Bick, Assistant Playroom Director

Plant Department

Thomas M. Fulton, Facilities Director; Joseph A. Mafriaci, Assistant Facilities Director; Robert G. Marnik, John J. Bendzsuk, Stationary Engineers; Jerome C. Costelnock, Maintenance; Paul F. Winkowski, Dennis J. Devers, Cleotus Gaines, Robert Cieri, Sandra L. Reed, Custodians

Mail Department

Daniel R. Holmes, Mailroom Director; Rodney Bryant, Mailroom Assistant

Cokesbury Bookstore

Ann Gouirand, Bookstore Supervisor

Cafeteria

Lisa Johnston, Director of Food Services; Metz & Associates

Field Education Supervisors 1997-1999

Lois Katherine Almond
United Methodist Church
Clarksburg WV

Cathleen Arble
Oak Hill Presbyterian Church
Akron OH

Thomas Barnicott
Emanuel United Methodist Church
Pittsburgh PA

David B. Batchelder
Latrobe Presbyterian Church
Latrobe PA

David T. Brazelton
United Methodist Church
Monongahela PA

David B. Antonson
Northmont United Presbyterian Church
Pittsburgh PA

David C. Baker
Passavant Retirement Center
Zelienople PA

Jason Barr
Macedonia Baptist Church
Pittsburgh PA

Donald Book
United Church of Christ
Murrysville PA

William Briggs
Presbyterian Church (U.S.A.)
Zanesville OH

Ronald Brooks
United Methodist Church
Wheeling WV

Phyllis Cappalunga
Prison Fellowship Ministries
Pittsburgh PA

David B. Carver
The First United Presbyterian Church
of Crafton Heights
Pittsburgh PA

Paul S. Chun
Korean United Presbyterian Church
Pittsburgh PA

Deborah L. Evanovich
John McMillan Presbyterian Church
Bethel Park PA

Victor E. Fogelin
Cheswick Presbyterian Church
Cheswick PA

William I. Gracey
Covenant-Community
Presbyterian Church
Pittsburgh PA

Holly Diane Hays
Fox Chapel Presbyterian Church
Pittsburgh PA

Janet Hellner-Burris
Christian Church (Disciples)
of Wilkinsburg
Wilkinsburg PA

Willis M. Hickerson
Mt. Olive Baptist Church
Canonsburg PA

Carol Ross Irwin
Baptist Homes of Western Pennsylvania
Pittsburgh PA

Richard Jenks
Faith Fellowship Alliance Church
Butler PA

David F. Keller
First United Methodist Church
Pittsburgh PA

John T. Campbell
Cross Roads Presbyterian Church
Gibsonia PA

Sylvia K. Carlson
Redstone Highlands
Greensburg PA

Robert A. Chesnut
East Liberty Presbyterian Church
Pittsburgh PA

James A. Durlesser
United Methodist Church
New Wilmington PA

David Evans
United Methodist Church
Johnstown PA

David P. Gleason
First Lutheran Church
Pittsburgh PA

Olivia Graham
First United Methodist Church
East McKeesport PA

Larry S. Heimer
University of Pittsburgh Medical Center
Pittsburgh PA

Jean H. Henderson
The Presbyterian Church
Sewickley PA

Kenneth Ironside
Eastminster United Presbyterian Church
Pittsburgh PA

William A. Jamieson
Westminster United Presbyterian Church
Evans City PA

David B. Joachim
Westminster Presbyterian Church
Boardman OH

J. Levon Kincaid, Sr.
United Methodist Church
Pittsburgh PA

Robert R. Kopp
Center Presbyterian Church
McMurray PA

Becky L. McDermott
Magee-Women's Hospital
Pittsburgh PA

Joseph P. Maddalena
Holy Trinity Parish
Ligonier PA

Judith L. Menk
East Liberty Presbyterian Church
Pittsburgh PA

Johnnie Monroe
Grace Memorial Presbyterian Church
Pittsburgh PA

Catherine J. S. Purves
Hoboken Presbyterian Church
Pittsburgh PA

Mary Rieger
East End Cooperative Ministry
Pittsburgh PA

Diane Shepherd
St. Stephens Episcopal Church
Pittsburgh PA

Richard Smith, Sr.
United Methodist Church
St. Clairsville OH

Charles M. Starr
University of Pittsburgh Medical Center
Pittsburgh PA

Aubrey Swann
Bethlehem Baptist Church
McKeesport PA

James R. Wagner
United Methodist Church
Delmont PA

Robert Wilson
South Ave. United Methodist Church
Wilkinsburg PA

Clay Woodbury
American Baptist Churches
of Pennsylvania and Delaware
Greensburg PA

Dennis Lawton
United Methodist Church
Creekside PA

Karl E. McDonald
Ken Mawr United Presbyterian Church
McKees Rocks PA

Lowell Meek
Round Hill Presbyterian Church
Elizabeth PA

Charles Hutton Moffett
First Presbyterian Church
Canfield OH

Michael Penn-Strah
Emmanuel Reformed Church
Export PA

Arnold A. Rhodes
United Methodist Church
Kane PA

Barbara Rogers
Christian Life Skills
Pittsburgh PA

Timothy M. Slemmons
Central Presbyterian Church
Tarentum PA

Timothy E. Spring
North Hills Baptist Church
Pittsburgh PA

Elinor Stock
Pittsburgh Presbytery
Pittsburgh PA

August Twigg
United Methodist Church
Latrobe PA

Rene Waun
First United Methodist Church
Pittsburgh PA

William R. Wilson
United Methodist Church
Beaver PA

Richard Young
East Union United Presbyterian Church
Cheswick PA

The Board of Directors 1999–2000

Officers

Edwin V. Clarke, Jr., Chair

Retired Executive President, Westinghouse Corporation, Pittsburgh, PA; Member, The Presbyterian Church, Sewickley, PA

Robert T. Harper, Vice Chair

Chairman, Corporate & Business Law Dept., Klett Lieber Rooney & Schorling, P.C., Pittsburgh, PA; Member, Westminster Presbyterian Church, Pittsburgh, PA

Henry C. Herchenroether, Jr., Secretary and Associate Legal Counsel

Attorney, Sherrard German & Kelly, P.C., Pittsburgh, PA; Member, The Community Presbyterian Church of Ben Avon, Pittsburgh, PA

Peter Y. Herchenroether, Legal Counsel

Attorney, Sherrard German & Kelly, P.C., Pittsburgh, PA; Member, The Community Presbyterian Church of Ben Avon, Pittsburgh, PA

Sandra A. Lamb, Treasurer

Managing Director, Lazard Freres & Co., New York, NY; Member, Fifth Avenue Presbyterian Church, New York, NY

Douglas N. Clasper, Assistant Secretary/Treasurer

Vice President for Business Affairs and Business Manager, Pittsburgh Theological Seminary, Pittsburgh, PA

Members

John C. Adourian, Jr.

Retired Vice President, IBM; Member, First Presbyterian Church, Greenwich, CT

Frank R. Bailey, Jr.

Owner, Toad Hill Boat Shop, Grove City, PA; Member, The Presbyterian Church, Sewickley, PA

The Rev. Dr. William P. Barker '50, '74

Interim Pastor, South Wellfleet, MA

Joan Barksdale

Retired math instructor, Monmouth College, West Long Branch, NJ & Golden Gate University, San Francisco, CA; Member, Noroton Presbyterian Church, Darien, CT

David Bell

Chairman and CEO, True North Communications, New York, NY;
Member, Madison Avenue Presbyterian Church, New York, NY

The Rev. Gail E. Bowman

University Chaplain, Dillard University, New Orleans, LA

The Rev. Dr. Carnegie Samuel Calian

President, Pittsburgh Theological Seminary, Pittsburgh, PA

Carol J. Cowden

Project Director, Mid America Immunization Coalition, and
Adjunct Professor, Central Baptist Theological Seminary; Member,
Village Church, Prairie Village, KS

Jerry E. Dempsey

Retired CEO, PPG Industries, Inc., Pittsburgh, PA; Member, First
Presbyterian Church, Greenville, SC

Clayton G. Deutsch

Director, McKinsey & Company, Inc., Pittsburgh, PA; Member,
The Presbyterian Church, Sewickley, PA

The Rev. James DiEgidio '79

Associate Executive Presbyter, Philadelphia Presbytery, Philadelphia,
PA

Roy G. Dorrance III

Executive Vice President—Sheet Products, U. S. Steel, Pittsburgh,
PA; Member, Shadyside Presbyterian Church, Pittsburgh, PA

The Rev. Mary Grey Emmett '89

Butler District Superintendent, Western Pennsylvania Conference,
United Methodist Church, Zelienople, PA

Robert D. Duncan

Retired Executive Vice President, PPG Industries, Inc., Pittsburgh,
PA; Member, Westminster Presbyterian Church, Pittsburgh, PA

Dr. David E. Epperson

Dean of School of Social Work, University of Pittsburgh, Pittsburgh,
PA; Member, Macedonia Baptist Church, Pittsburgh, PA

The Rev. Pamela L. Foster '84

Senior Associate Rector, Christ Episcopal Church, Alexandria, VA

Dorothy P. Hardy

Member, Westminster Presbyterian Church, Pittsburgh, PA

The Rev. Lisa S. Heckman '98

Associate Pastor, Westmont Presbyterian Church, Johnstown, PA

Clark Kerr III '99

Pastor, Bradenville-Pleasant Unity United Methodist Charge,
Pleasant Unity, PA

James E. Lee

Retired CEO, Gulf Oil/ Chevron Corporation, Pittsburgh, PA;
Member, Fox Chapel Presbyterian Church, Pittsburgh, PA

The Rev. Robert J. Marrow '97

Pastor, Liberty Presbyterian Church, McKeesport, PA

John B. McClay II

Retired Chairman, McClay, Inc., Pittsburgh, PA; Member, Fox
Chapel Presbyterian Church, Pittsburgh, PA

Sandra J. McLaughlin

Senior Vice President, Mellon Bank, N.A., Pittsburgh, PA;
Member, Shadyside Presbyterian Church, Pittsburgh, PA

Joan Kelley Merritt

Retired Chemistry & Physical Science Teacher; Member, Newport
Presbyterian Church, Bellevue, WA

Thomas F. Nelson

Attorney, Kirkpatrick and Lockhart, L.L.P., Pittsburgh, PA;
Member, The Community Presbyterian Church of Ben Avon,
Pittsburgh, PA

The Rev. Dr. Francis W. Park '57

Retired Pastor, Faith Presbyterian Church, Sun City, AZ

Dr. Alvin N. Puryear

Professor of Management, Baruch College, City University of New
York; Member, Riverdale Presbyterian Church, Bronx, NY

A. William Schenck III

CEO, Fleet Mortgage Group, Columbia, SC; Member, Fox Chapel
Presbyterian Church, Pittsburgh, PA

The Rev. Dr. Richard E. Sigler '52

Interim Pastor, Freeport Presbyterian Church, Lower Burrell, PA

Thomas D. Thomson

Retired attorney, Thomson Rhodes & Cowie, Pittsburgh, PA;
Member, Shadyside Presbyterian Church, Pittsburgh, PA

Robert K. Wagner

Chairman, Koppers Industries, Inc., Pittsburgh, PA; Member, St.
Thomas More Roman Catholic Church, Pittsburgh, PA

The Rev. Dr. Arthur D. Webster, Jr. '74

Pastor, First Presbyterian Church, Lake Forest, IL

Dr. Theodore R. Williams

Professor of Chemistry, The College of Wooster, Wooster, OH;
Member, First Presbyterian Church, Wooster, Ohio

Emeritae/i Directors

Dr. E. Bayley Buchanan

Mary Belton

Donald C. Burnham

Sally Childs

Andrew R. Cochrane

Robert Dickey III

The Rev. St. Paul Epps '42

Nancy H. Glanville

Dr. Dwight C. Hanna

William R. Jackson, Sr.

Dr. Max A. Lauffer

Robert R. Lavelle

The Rev. Dr. Myles MacDonald

The Rev. Dr. Clinton M. Marsh '44

The Rev. Dr. Robert H. Meneilly '47

Nathan W. Pearson

The Rev. Dr. Charles P. Robshaw

Robert R. Rumer

Mercedes G. Shoemaker

The Rev. Dr. Alfred W. Wishart, Jr.

The John Anderson Award of Merit

This award, named after one of the Seminary's founders, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary. Recipients of the award since its inception have been:

1986 Benjamin R. Fisher and G. Albert Shoemaker

1987 Henrietta T. Campbell (in memory of Robert D. Campbell)

1989 Andrew R. Cochrane and H. Parker Sharp

1990 Hugh Thomson Kerr, Jr. '34 and George D. Lockhart

1991 Henry C. Herchenroether, Jr.

1992 Dwight C. Hanna, M.D.

1993 Nathan W. Pearson

1994 James E. Lee and James A. Walther, Sr. '42

1995 Harold E. Scott '46 and Mary Ellen Scott

1996 Nancy Hart Glanville and Ada and Peter Rossin

1997 James J. Robinson '59 and Fred McFeeley Rogers '62

1998 Mercedes G. Shoemaker and Jeanette Rapp

1999 Marianne L. Wolfe and Richard D. Edwards

Alumnae/Alumni

There are approximately 2900 living alumnae/i of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, over three quarters of our graduates have entered the service of the Church in parish-related ministries. Graduates of the Seminary also serve the Church as college and university presidents, seminary and college faculty and administrators and as synod and presbytery executives and staff. Eleven alumnae/i of the Seminary have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly, during the twentieth century.

Each year the Alumnae/i Council receives nominations and selects the Distinguished Alumnae/i. Recipients of the award since its inception have been:

- 1999 John Campbell '74, Kenneth Bailey '55,
Josephine Whitely-Fields '79
- 1998 Sue Sterling Montgomery '77, David McCreery '73
- 1997 Gail Buchwalter King '66/'67, Harold E. Scott '46,
James A. Walther Sr. '42
- 1996 Theodore W. Kalsbeek '51, William M. Paul '59,
Jack B. Rogers '59
- 1995 Neil M. Stevenson '55
- 1994 Donald K. McKim '74, Linda Jo McKim '77
- 1993 Bruce W. Thielemann '59
- 1992 L. Gordon Tait '51
- 1991 William P. Barker '50/'79
- 1990 C. Kenneth Hall '54/'78
- 1989 Richard K. Kennedy '44
- 1988 William Boyd Grove '78
- 1987 Evelyn W. Fulton '49
- 1986 John M. Fife '67
- 1985 Robert Meneilly '47, George Walker Smith '56
- 1984 William Rusch '50/'75
- 1983 T. David Parham, Jr. '44
- 1982 Edwin B. Fairman '40
- 1981 Platte T. Amstutz '08
- 1980 None given
- 1979 Fulton C. Kissick '50
- 1978 William H. Kadel '38, Fred M. Rogers '62
- 1977 W. Don McClure '34, John Bald '40, J. Y. Jackson '28, W. J. Harper
McKnight '25, Samuel W. Shane '28, Robert F. Stevenson '44

1976 J. Lowrie Anderson '44, Robert Wesson Gibson '21, Clinton M. Marsh '44, Frederick W. Evans '04, James L. Kelso '18, Clifford E. Barbour '22, William B. Wilson '24, John C. Smith '28, Samuel C. Weir '29, Theophilus M. Taylor '41

Directions to Pittsburgh Theological Seminary by Car

From the North and East

Take Pennsylvania Turnpike (I-76) to Interchange #5 (Route 28). Follow Route 28 south to the Highland Park Bridge exit. This will be the first exit to the left as you are travelling south on Route 28. Proceed across the Highland Park Bridge. **Get into the right hand lane on the bridge and come off on the Butler Street exit. Turn left at the light onto One Wild Place (it comes up very quickly.) The road will wind up the hill past the Pittsburgh Zoo and make a sharp hairpin turn to the right near the top (you'll see a "Stop Except for Right Turn" sign.) The next intersection is Bunker Hill Street where you will turn left. The street at the top of the hill is Highland Avenue; turn right. Proceed down Highland Avenue to the Seminary which is located on the left, one and one-half blocks past the first traffic signal.

From the Southwest

Take Interstate 279 to Pittsburgh; go through the Fort Pitt Tunnel and over the bridge, bearing to the right out Interstate 376 to the Forbes Avenue (Oakland) exit. Down Forbes Avenue to the tenth traffic signal (Bellefield Avenue). Turn left, then turn right at the next light onto Fifth Avenue. The tenth traffic signal on Fifth is Highland Avenue. Turn left at Highland and continue through seven traffic signals to the Seminary on the right. Enter the grounds at the drive beside the sign. The parking lot is behind the chapel.

From the West

Take Pennsylvania Turnpike exit # 4 south (Butler Valley) which will put you on Route 8. Take Route 8 south to Route 28 east (the Allegheny Valley Expressway). Take the Highland Park Bridge exit (a right exit), going across the bridge. Follow the directions for "From the North and East" from the asterisks (**) on to the Seminary. Please keep in mind that the Pennsylvania Turnpike is a toll road.

From the Airport

From the Pittsburgh International Airport take a bus, taxi or Airport Limousine to downtown and the William Penn Hotel. At William Penn ask directions to the 71B Highland Park bus, which stops in front of the Seminary. If you should arrive on campus after things look quiet, look for a Security Guard to help assist you in getting to your final destination. The phone number for the Security Guard is 889-2208.

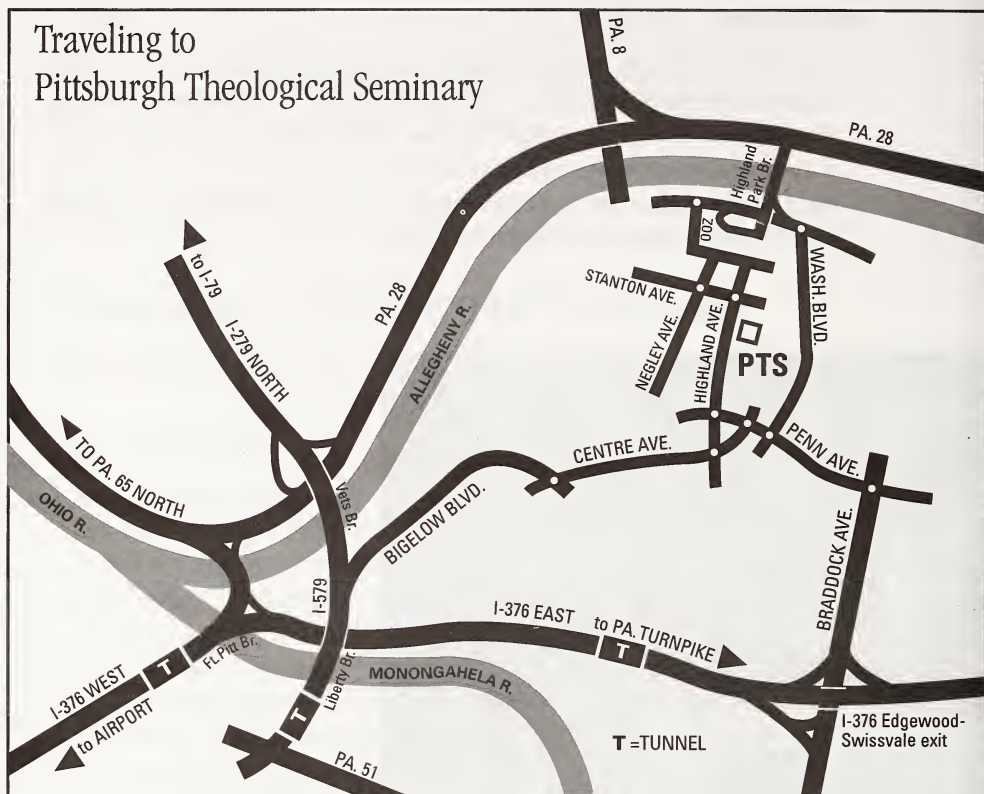


This catalog is a statement of the policies, personnel and programs of Pittsburgh Theological Seminary as projected by the responsible authorities of the Seminary. Pittsburgh Theological Seminary reserves the right to alter and change its policies, personnel and programs, without prior notice, in accordance with the Seminary's institutional needs and academic purposes. Complete statements of Pittsburgh Theological Seminary's policies and programs are found in the Seminary's Constitution, By-Laws, Academic Regulations and Board and Faculty Minutes.

Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin and without regard to age, handicap, or gender.

Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.

Traveling to Pittsburgh Theological Seminary



- 1 Anderson Hall Apts.
- 2 McMillan Hall Apts.
- 3 The Highlander Apts.
- 4 Samuel A. Fulton Memorial Hall Apts.
- 5 Hicks Memorial Chapel, Auditorium and Bookstore
- 6 Clifford E. Barbour Library
- 7 Long Williamsburg Lounge Bldg.

- 8 George A. Long Administration Bldg.
- 9 Kelso Bible Lands Museum
- 10 Shakerian Campus Center
- 11 McNaugher Dining Hall
- 12 John McNaugher Memorial Hall and Lounge
- 13 George C. Fisher Hall Memorial Hall
- 14 Rapp Lounge
- 15 Fisher Lounge

Index

Academic Regulations	140	<i>Horizons in Biblical Theology</i>	39
Accreditation	165	Independent Study	142
Administration Officers	153	International Guest Faculty	151
Administrators	153	International Students	138
Admissions Info	135	Internships	14
Anderson Award Winners	162	Law/M.Div. Dual Degree	24
Apartments	114	Lectures	35
Audit	37, 143	Library	111
Awards	130	Linkage Education Program	32
Board (Meals/Housing)	123	Loans	127
Board of Directors	159	M.Div./M.A. Admissions	136
Campus Buildings	111	M.Div./M.A./S.T.M. Courses	41
Christian Leadership Certificate	31	Master of Arts Degree	18
Church Music/M.A.		Master of Arts with	
Dual Degree	25	Religious Education Emphasis	19
Clinical Pastoral Education	27	Master of Divinity Degree	10
Center for Business	38	Master of Sacred Theology	
Childcare	115	Admissions	139
Continuing Education	36	Master of Sacred Theology	
Cooperative Arrangements	26	Degree	20
Course Descriptions		Metro-Urban Institute	28
(Master's Level)	41	Part-Time Faculty	150
Cross-Registration	26	Pastoral Public Health Certificate	34
D.Min. Admissions	139	Pittsburgh	110
D.Min. Courses	99	Placement	15
D.Min. Focuses	99	Policies	118
Directions to Campus	164	Public Health/M.Div.	
Distinguished Alumnae/i Award	163	Dual Degree	23
Distinguished Pastor Program	117	Public Policy/M.Div.	
Doctor of Ministry Degree	21	Dual Degree	25
Doctor of Philosophy Degree	22	Purpose Statement	5
Dormitories	113	Recreation	116
Dual Degree Admissions	137	Rent	123
Emeriti Professors	153	Scholarships	128
English Bible Exam	13	Social Work/M.Div. Dual Degree	22
Evening Degree Program	16	Special Students	137
Faculty	146	Spiritual Formation Certificate	38
Faculty Advisors	139	Staff	154
Faith and Health Concentration	33	Student Organizations	116
Fees	125	Thesis Option	15
Field Education Requirement	13	Transfer Students	137
Field Education Supervisors	156	Tuition	122
Financial Aid	124	United Methodist Studies	15
Health Insurance	125	Urban Intensive Weekend	
History	8	Seminars	32
Honorary Professors	153	Worship	116

37 246PT 7381
FM
11/99 P-99 CLB

FCI
INFORMATION
CONSERVATION, INC.



Pittsburgh Theological Seminary

616 North Highland Avenue

Pittsburgh, PA 15206-2596

412-362-5610

Admissions: 1-800-451-4194

Fax: 412-363-3260

www.pts.edu

Barbour Library



3 5206 00353 0377